

Miscellaneous.

SUGGESTIONS CONCERNING PASTORAL WORK.

BY REV. ALFRED E. DREW.

[Published by request of New Bedford District Preachers' Meeting, held at East Bridgewater, Mass., June 16 and 17, 1884.]

In the New Testament we find various terms used to designate the official titles of Christ's ambassadors. They are called elders, bishops, ministers, preachers, teachers, evangelists, servants of Jesus Christ, stewards of the mysteries of God, messengers; also pastors, or shepherds. The last is the most beautiful and expressive. Indeed, it includes the others, and under it we might discuss almost every phase of ministerial work. Its object, as set before us by the chief Shepherd, is to gather, fold and feed the flock of God. This implies the most intimate spiritual relationship, and the most solemn and responsible duties—relationship and duties which no true man will assume in his own strength, and in the midst of which the strongest must falter and fail, unless divinely called, empowered and furnished. It places the pastor in the midst of his people, as preacher and teacher; over them, as a loving watchman and supervisor; before them, as an example and leader; with them, as a personal friend and helper; and sends him, at the head of a well-organized force, searching vale and glade and mountain, ever to recruit the fold of Christ.

It is our purpose, however, to consider in this paper only a single department of this broad theme, viz.,

PASTORAL VISITING.

We do this, not because we regard it as the most important part of the sacred office, but because of its important relation to every other part, and because it is the part which we are, perhaps, most naturally tempted to shirk or neglect.

But let us suggest, briefly, concerning the nature of true pastoral visiting. What is it? It is not devotion to mere routine, running in for a moment, seeing how many calls we can make in day or year, taking tea with families of wealth, and making genial friends; for an atheist could do this work. It is not helping the sick, comforting the mourner, feeding and clothing the poor; for any moralist may do this. It is not going into the home and conversing about religious matters, offering an expected prayer, seeking by personal effort to build up the Sunday-school, and to swell the church congregations; for all these things may be done by any Christian, or by the most profane hireling that disgraces the pastoral name. True pastoral visiting may be done at home, or in the homes of the people; in social gatherings, or before and after religious services; in places of business, on the streets, or in the cars; but wherever done, and by whatever methods, it must always be distinguished by the agency, directly or indirectly, first, of a true pastor—feeling himself an under-shepherd by divine appointment, and "caring for the sheep"; and, second, of a true pastoral motive—aiming to feed the individual members of his flock with the milk or meat of God's Word. Therefore the suggestion of another seems correct, that one may "be an excellent pastor who does none of what often passes for pastoral visiting, or a very poor pastor who devotes his whole time to traveling from house to house." True pastoral visiting is born from the single motive of bringing God's truth into vital connection with human hearts.

A few things now as to the importance, or value, of this department of our work, may well claim our attention. This may be set forth, suggestively, from two considerations: 1. Its direct influence upon the people. 2. Its reciprocal advantages to the pastor, and to every other agency and interest of his work.

First, then, who can estimate the direct good accomplished by the presence of a cheerful, but true, pastor in the homes of his parish? The poor, the sick, the aged and infirm should claim his first attention, remembering that such are his only ministrations which some can ever share. They enjoy such visits. They are refreshed by them. They at times watch for their pastor as for the coming of an angel. And under his tender, God-given message, eyes dim with tears, or age, or death, are often quickened into the saving "Light of life."

Children, too, present a very promising field for this loving toil. Sermons are often too cold, usually too strong, and always too long for them; though they ought to be present and hear them, and every sermon should contain "milk" adapted to their condition. Christ says to pastores, "Feed My lambs." Camp-meeting Jhn Allen's rule for obey-

ing the injunction—feed often, in small quantities, and warm—is sound philosophy, and pastoral work is the best field for its exercise. The pastor who, like his own great Example, moves among the children, takes them in his arms, gathers them for special instructions, calls them by name and leads them out, and "strives with loving words and looks, greetings and partings, deeds and prayers," to win them to Christian lives, may be sure of abundant success. And with the far-reaching benefits of such success, perhaps no other can measure. For every child growing up into saintly manhood, what years of evil influence are prevented! What years of valuable service secured! And how many parents are led to church and to heaven through the influence of their children!

Our charges are also more or less filled with non-church-goers, who are not irrevocably "joined to their idols," but whose main chance of being saved is through personal effort. Timid, prejudiced, sin-blind, guilt-stained, judgment-bound people, with the current of life setting stronger every day toward eternal ruin—what can be done for them? Their homes have not, perhaps, been visited by a Christian for years, save for a purpose which, to their prejudiced minds, seems selfish. In business and social relations they constantly mingle with professed Christians who never speak to them kindly of pastor, sermon, church, religious experience, heaven, as though they really loved these themes, and their souls. Yet many of them were reared in Christian homes. They remember with softened heart the sanctifying influences that hovered over and prolonged the innocence of their childhood. The incense that perfumed the air and rose upward to God from "what was once" their "trundle-bed," lingers with them still, holding open the door of hope, and inviting Christian effort. They still have confidence in father's and mother's God. And with kindly attention from Christian pastors, together with such co-operating agencies as God has assisted many a pastor to inspire and set in motion, large harvests have often been gathered from these non-church-going fields.

[Concluded next week.]

FIRST ANNUAL CONFERENCE IN MEXICO.

BY REV. JOHN W. BUTLER.

On the morning of the first day of the year, the International Express brought to this city our esteemed Bishop Harris. His errand here was that of an official visit to the Methodist mission in Mexico, and the organization of the first annual Conference. Thursday, the 15th, found our ministers, and some of their families, gathered in Trinity Church for the object named. A previous sacramental service was the initiatory act. Bishop Harris then transferred all the members of our mission who belonged to home Conferences to the Mexico Conference, and proceeded with the regular order of business. In addition to several brethren of local sister churches who came to witness the organization of the one hundred and third Conference of Methodism, we were happy to have with us Bro. John M. Phillips, treasurer of the Missionary Society. His wise words of counsel were duly appreciated by all, as uttered from time to time during the session.

Sunday morning the Bishop preached so as to stir every heart, and, judging from what we hear since, to rouse some consciences. At noon Bro. Kemble gave us a good Spanish sermon, after which two of our native preachers were ordained deacons.

The most precious season of all was our love-feast Sunday afternoon. It was preceded by an earnest hour of prayer. All felt the Spirit's presence and power. When Bro. Loza gave an opportunity to testify, he found every one ready to speak. Some spoke of their year's experiences, and some of the wonderful manifestations of God to their hearts at that time. Altogether, it was probably the most spiritual meeting ever held in the history of our mission. Some of us had been praying, for months past, for just such a baptism to fall upon our native helpers. Thank God! it came in power, till all seemed subdued.

The weeping and "shouting for joy" seemed so natural, that no one present could doubt we were enjoying something of that comfort promised to Zion by the Prophet Joel. An aged mother of Israel, who had just passed her "four-score" years, had walked five miles to attend the service! We need hardly add that she was among the happiest present. A remarkable incident was related by the leader of the meeting. He said: "I want to give you the testimony of an infidel to the value of our religion. You all know I have lost my mother during the past year. I cannot forget that sad night—I my mother dying, my sister low with fever, and our servant stricken that same night also with the fever. I was the only one in the house able to be on my feet. I hoped and prayed some one would come in to help. So I left the door open, and went to sit on the side of my mother's bed. She wished to die in my arms. So I supported her as she sat up in the bed. It was her, at the same time, son and pastor. Her faith was firm, her hope bright. Clearly and distinctly she told me of her comfort in Jesus and her triumph over the last enemy. Her joy and peace comforted

my wounded heart. As her last testimony was uttered, I heard a voice behind me, and turning saw the person of a well-known neighbor who was a declared infidel. I knew him well. He was a member of the State Legislature, and he had often declared his lack of faith in God, in good or in heaven. He had entered the room unperceived, and stood behind me listening to my mother's dying words. As I turned he said, 'And this is the way Christians die? This religion must be mine.' To-day he is one of my warmest friends and earnest sympathizers in our work in Orléans."

In the evening Bro. Euroa preached an excellent missionary sermon, and Bishop Harris ordained three elders.

Our Conference is now organized consists of nineteen members and probationers. Besides, we have several young men "working under the elder," who will come into Conference relations within a year or two. Bishop Harris said on the last day of the Conference, that he had never presided at a Conference in any mission field that was superior to ours in the despatch of its business.

The appointments are as follows:— Presiding Elder, C. W. DREES.

Mexico City, J. W. Butler, A. Palacios, A. Tovar, and four to be supplied, i.e., by local preachers. Pachuca, L. C. Smith, P. F. Valderrama, Sixto Beranal, Jacinto Hernandez, Joaquin Hernandez; English work to be supplied. Puebla, A. W. Greenman, Benjamin Velasco, Roman Medina, Orizaba, Simon Loza, and one to be supplied. Queretaro, S. P. Craver, and two to be supplied. Guanajuato, Duston Kemble, C. A. Gamboa, J. M. Euroa, S. I. Lopez.

S. W. Siberts, president of Preparatory and Theological School in Puebla; J. W. Butler, publishing agent; C. W. Drees, editor of *Abogado* and books.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mexico City, Mary F. Loyd and E. P. LeHuray; Pachuca, Mary Hastings; Puebla, S. M. Warner and M. F. Swaine; Guanajuato, L. M. Latimer.

We look for a good year. Let the church at home pray earnestly for the new Conference in Mexico and the work committed to our hands.

Mexico City, Jan. 21, 1885.

WORDS FROM THE WEST.

BY REV. C. D. FILLSBURY.

Through the kind remembrance of a New England friend, several numbers of the HERALD have recently found their way to the home of the writer in this somewhat remarkable city of the West. It comes like an old friend, bringing fresh news from scenes and associations of early days and from fields of labor in riper years, frequently revisiting experiences long since forgotten, and calling forth questions respecting places, churches and friends, to which no answers come back. Only now and then does it mention a familiar name, and then, in most cases, it announces the passing away, from the scenes of mortality, of some schoolmate or an early co-laborer in the vineyard of our Heavenly Master.

The names of the remaining four are found on the roll of superannuates in the Conference Minutes. The home of Dr. Knox is in Evanston, Illinois, and that of Bro. Fingree, I think, in Elgin, of the same State. Bro. Jenne resides at Lake Mills, Wisconsin, and the writer finds a home in the city of Minneapolis, Minn.

Companions of not less than four of the living have crossed the river since they came West, while those of at least two of the dead were ready to welcome their husbands to the shore of immortality and eternal life.

Sitting by my side is the companion of my youth, the sharer of my toils, sorrows and joys of riper years, and the light of our home as the twilight of age casts its fading rays around our heads. Hand in hand we ascended the hill of life; side by side we stood upon its summit; and now we are striving to steady each other down the steep descent of age and infirmities, leaning together upon the arm of Him whose presence lights up even the valley of the shadow of death. The flowers of humanity, whose leaves unfold by our fireside so beautifully in our eyes, have passed over to the green hills of Paradise, or, grown up to maturity, are scattered to different parts of this toiling, struggling world. As at the beginning of active life alone we commenced the journey, so now, together, with the whitened locks of age on our heads, and the wrinkles of care, toil and anxiety on our brows, but with the light of faith and the joy of hope guiding our thoughts and warming our hearts, we are approaching the river, listening for the boatman's oars, or the cheering notes of his silver horn.

Minneapolis, Minn.

WASHINGTON LETTER.

BY REV. H. A. CLARK.

The pen picture of Mr. Moody and his four days' visit to Washington, in last week's HERALD, was both worthy of the author and his subject, and leaves nothing to be added by your correspondent, except to remark that the results of the visit are still felt. Revivals are in progress in several churches, and union services are held on Sunday afternoons. Mr. Moody was a stranger here, and was long sought for. As is the custom wherever he goes, he had all the evangelical churches and pastors to stand by him, which, in itself, should secure much success. The meeting is now in its ninth week. One hundred and sixteen persons have knelt at the altar in earnest penitence and prayer; 80 of these have publicly professed to have found forgiveness and acceptance with God; of the 36 remaining unchurched some will yet join the Bethel, and others, from other States and cities, will join near their homes. The converted are three-fourths of them adults, and many of them well conditoned. Many of them are men. The meeting was preceded by a long course of congregational Bible study, which went into the core of things and contributed to the moral grip of the meeting, and made it a reformation energy. In one instance it has closed a Sunday store and opened the owner's home to meetings of prayer for his neighbors. The effect on the church members has been such that they say in public, "I was never awake before; I have been born again; a June day has come into my mind and soul." The conversions have been in remarkable power and demonstration of the Spirit. The singing has been a great feature, purely congregational, without instruments and almost exclusively of Wesley's hymns. The preaching has been almost mighty—about half the sermons since the meetings began—by the pastor; and the sword of the Spirit, with no rust on it, has been sent home with skill and unerring aim, vitalizing into the consciousness of men. Many of them are young men of promise, among them the pastor's son, since converted and joined the church, about twenty years of age, a student in the University of Pennsylvania.

JOHN A. DUNCAN.

Bro. Stinchfield was the first to pass the pearl gate. He passed through suddenly, from the streets of Philadelphia, on the 18th day of December, 1870. He left his family in Medina, Missouri, a few hours before, expecting to meet them again, after a few days, in their home. Where any of his family now are, is to the writer, unknown.

Bro. Curtis followed, taking his departure from Appleton, Wisconsin, on the 21st day of May, 1872. He holds a warm place in the memories of many in the West, as well as in the East. His

youngest son is now pastor of Summerfield Church in the city of Milwaukee, his widowed mother and motherless child constituting his family. His young, accomplished and devoted wife, with sublime Christian resignation and holy triumph, obeyed the command of her Heavenly Master to bid adieu to her husband and infant daughter, on the 22d day of November, 1883.

The church known as the Tabernacle,

has also secured a pastor, who is a Congregational minister. His name is Rev. Robert Nourse, and the church will be admitted into Congregationalism and the pastor installed in a few weeks. Mr. Nourse succeeds Mr. Hicks, Guitau's chaplain and an ex-Orthodox Methodist preacher.

The Baltimore Conference, which includes this city, will meet on March 5, in Baltimore. Bishop Foster is to preside, and during his stay there will be the guest of Gen. John S. Berry. As there have been many revivals throughout the bounds of Conference, it is likely there will be an increase in members. The action taken at the last Conference, which met in this city, respecting the establishment of a Conference Female Seminary, has been successful, and now the sum of \$135,000 has been obtained, leaving \$65,000 yet to be secured in order to make the great and long-sought enterprise a success. The new college will be located in Baltimore, and is likely to be one of the first in Methodism.

The advocates of woman's rights and suffrage held their seventeenth annual convention here over a week ago in the Universalist Church. The representatives of the cause were nearly all present. The late candidate of the party for United States President, Mrs. Belva A. Lockwood, of this city, however, was absent on a lecturing tour in Illinois. The convention continued a few days, and the strong-minded women came with their best and latest thoughts. The story of their wrongs was told over again. In some cases the Old Testament and the writings of Paul in the New were severely criticized, and it is evident that neither Judaism nor St. Paul is much of a favorite. There has never been a convention held here when there seemed so strong and yet suppressed feeling on certain aspects of Bible religion. This was so noticeable that on Sunday week Rev. Dr. Patten, president of Howard University, preached a sermon on "Women and Skepticism" at the Congregational church. The sermon was an able and judicious one, and yet some of these ladies who heard it paid their respects to the Doctor at his close, and one of them, Rev. Olympia Brown, Universalist minister of Racine, Wis., preached a sermon in reply to Doctor Patten, at the Universalist Church that night.

A word about the outlook of temperance in and around Washington. Reference was made to this subject in my last. For a few years past prohibition and the cold waters of the Potomac have surrounded every inch of the District. Montgomery and Prince George counties of Maryland and the Potomac River environs. These counties have been under prohibition. The Prince George has gone back on temperance, and Maryland has made no gains, but rather the reverse, during the last elections. What the outcome will be at the next Temperance Alliance is not very reassuring, as many of the strong men have been opposed to the St. John movement.

Rev. William Pare, rector of Epiphany Episcopal Church of this city, was recently consecrated Bishop of the diocese of Maryland, as the successor of the late Bishop Pinkney. For a few years the diocese has been without a prelatical leader, owing to the feelings and bitter controversies upon Ritualism and High Churchism. At the annual conventions the feelings have been strong and controversial bitter. The convention that met in Baltimore last October, after a desperate effort, selected Mr. Pare of this city. In every sense of the term he is a highly average man, and no one was more surprised at the choice than Episcopalian themselves. While not very commanding in presence, or eloquent in preaching, he is a loyal High Churchman, and an energetic worker and disciplinarian. But the Episcopal Church sees little value upon eloquence and sermons here, and explains the status of things.

R. R.

About the brightest and sharpest criticism that we have read in these pages is the volume of Professor Wm. Cleaver Wilkinson, published by Funk & Wagnalls, and entitled, EDWIN ARNOLD. As PORTER AND AS PAGANIZER. The second baptismal name of the Professor is significant. His battle axe has cut down through the helmet and brain of his antagonist. He begins with his preface, and shows pretty effectively that Mr. Arnold's English is not pure, but journalistic. He gives a searching review of the technique of the poem, daring abundant illustrations of his vicious breaches of the rules of versification. He even quotes from the poet himself to show the matter of the poem, showing that Mr. Arnold has not honestly represented the true character of Buddhism and its founder, but has read into it the virtues of Christianity. It is a lively and charmingly told story, picturing Italian life of to-day, and indirectly considering many social problems now in discussion in Italy. It is a story of love and duty, but the former is so strained by the Indian prince's personality is largely Jesus made to mask under a pagan disguise. They condescend to admire it when they would not submit to obey it. If John were somebody else but himself, and will go far enough away from them not to stand at the door and knock, they will almost worship him. His counterpart, for the sake of affronting—him.

BIBLE TRUTH, by Rev. T. N. Ralston, D. D. Nashville, Tenn.: Southern Methodist Publishing House. Paper covers, sent by mail, 25 cents. This is a plain discussion of the fundamental doctrines of the Christian religion.

THE BOOK-LOVER'S ROSARY (30 cents)—a body of rich quotations from leading authors, old and modern, in reference to the value and interest of books.

Ginn, Heath & Co. issue, in their series of Classics for Children, a neat and cheap edition of Scott's LADY OF THE LAKE, edited by Edwin G. Alden.

G. P. Putnam's Sons publish, in their valuable series of Questions of the Day, NO. 17, HEAVY ORDNANCE FOR NATIONAL DEFENSE, by William H. Jaques, U. S. N. This essay is a vigorous discussion of the present defenseless condition of our coast and the necessity for an early and adequate construction of suitable fortifications with heavy guns. This tract will be read carefully, we trust, by our Representatives at Washington.

THE WANE OF AN IDEAL, by La Marchesa Colombi. From the Italian by Clara Bell. New York: William S. Gottsberger. 90 cents. This novel has been very favorably received by English reviewers. It is a very natural and charmingly told story, picturing Italian life of to-day, and indirectly considering many social problems now in discussion in Italy. It is a story of love and duty, but the former is so strained by the Indian prince's personality is largely Jesus made to mask under a pagan disguise.

THE RELIGIOUS ASPECTS OF PHILOSOPHY; A Critique of the Basis of Conduct and Religion, by Josiah Royce, Ph. D. Harvard College. Boston: Houghton, Mifflin & Co. Large 8vo. \$1.25. This is a substantial, well-written book, a forcible exposition of the Wesleyan Arminian doctrine of free-will, designed to refute the Socinian heresy.

THE REFORMED EPISCOPAL PUBLICATION SOCIETY, Philadelphia, issue THE HYMNAL COMPANION TO THE PRAYER BOOK, with Accompanying Tunes. Compiled by James A. Moore; the harmonies revised by W. W. Glavin. It is a large volume of size 12mo, \$1.25. This is a substantial and well-written book, a forcible exposition of the Wesleyan Arminian doctrine of free-will, designed to refute the Socinian heresy.

THE REFORMED EPISCOPAL PUBLICATION SOCIETY, Philadelphia, issue THE HYMNAL COMPANION TO THE PRAYER BOOK, with Accompanying Tunes. Compiled by James A. Moore; the harmonies revised by W. W. Glavin. It is a large volume of size 12mo, \$1.25. This is a substantial and well-written book, a forcible exposition of the Wesleyan Arminian doctrine of free-will, designed to refute the Socinian heresy.

THE REFORMED EPISCOPAL PUBLICATION SOCIETY, Philadelphia, issue THE HYMNAL COMPANION TO THE PRAYER BOOK, with Accompanying Tunes. Compiled by James A. Moore; the harmonies revised

Letters,
E. Wood-
Mifflin &
and several
en written
of con-
bbery has
been , but has
able papers
biographies
and old
very inter-
perhaps n.t
all account
at trial and
historical
terary pro-
at the
and critical
are inex-
genius
total eclipse,
with sad
rhetor-
the style is

The Sunday School.

FIRST QUARTER. LESSON VIII.

Sunday, February 22.

Acts 33: 1-11.

PAUL BEFORE THE COUNCIL.

By REV. W. O. HOLWAY, U. S. N.

1. Preliminary.

1. GOLDEN TEXT: "And the night following, the Lord stood by him, and said, Be of good cheer, Paul" (Acts 23: 11).

2. DATE: May, A. D. 63.

3. PLACE: Jerusalem.

4. CONNECTION: Paul committed to the Tower of Antonia for safe keeping; saved from being scourged by the assertion of his Roman citizenship.

II. Introductory.

Claudius Lysias, the Roman commandant at Antonia, had a prisoner on his hands, whose case perplexed him. He held him in suspense, and yet he could not formulate a charge against him. He had rescued him from a bloody death in the Temple—a lucky rescue, for the prisoner turned out to be a Roman citizen—but why were the Jews so enraged against him? He had tried in vain to discover. He decided, at length, to convene the Sanhedrim, and find out, if possible. Paul was therefore conducted into the presence of the august council, which, because of the proximity of the soldiers, held its meeting probably outside the sacred barrier. Looking earnestly around the semi-circle, and recognizing doubtless some who had been fellow-students with him in early days, the prisoner said, but with no accent of servility, with simply the quiet dignity of a man addressing his equals: "Brethren, my life up to this day has been spent in all good conscience before God." Either the tone of this assertion, or the omission of "fathers" from the address, or the fearless bearing of the speaker, excited the anger of the tyrannical Ananias, who then held the office of high priest, and he bade the bystanders strike Paul on the mouth. A more stinging indignity, to say nothing of its illegality, could not have been committed. Paul forgot his meekness. "God ergo long will smite thee, thou wretched wall," he exclaimed, the words of prediction leaping to his lips. "And do you sit there, as the exponent of the law, and yet break the law by commanding me to be smitten?" His vehement outburst ended here. He was reminded, that, in using such terms, he was reviling God's high priest, and recovered himself instantly. "I wist not that he was the high priest," he said, either in real ignorance of the fact, or by way of apology, or ironically—it is hard to determine which—and quoted the well-known prohibition, "Thou shall not speak against a ruler of thy people."

Was it because he had been a Pharisee, and had been struck by the order of a Sadducee, that he uttered the next words? Had that blow excited his old partisan hatred? Or did he, despairing of justice at that tribunal, prefer to gain a part of those present to his side by appealing to old associations, instead of being condemned by the whole? He knew well the sectarian animosities that were slumbering in the bosoms before him. He gaged again around the council. The Pharisees were numerous. He could divide the assembly, and he determined to do it. "I, for my part," said he, "am a Pharisee, a born Pharisee. The question in my case is one that touches the hopeful resurrection from the dead." The bold stroke was successful. The unanimity of the council was at once broken. The Pharisees leaped to their feet and surrounded the apostle, loudly assuring his innocence. "What if a spirit, or an angel, hath spoken to him—what then?" they cried to the Sadducees, wading them off as frantic with anger, they rushed upon Paul. The tumult grew fierce. Paul, pulled now by one side, while the other, was in peril of being torn apart. The watchful chief captain interfered. At his order a detachment of the guard marched in, surrounded Paul, and conducted him back to the castle. But that night, as he lay weary and dispirited upon his pallet, the room grew light with an unearthly Presence, and the Voice which had called and commissioned him, spoke words of cheer and of encouraging promise.

III. Expository.

1. A Brave Rebuke (1-6). Paul, earnestly beholding—R. V., "Paul, looking steadfastly on"—the same participant in the Greek which is used for the gaze of the disciples on the ascending Jesus, and of Stephen looking up into heaven—an intent, keen, searching gaze; "the free and frank look" (Meyer); "the eager, anxious gaze" (Plumtree). Those who hold the hypothesis that Paul was afflicted with defective sight see in these words an indication of that infirmity. The council—the Jewish Sanhedrin, convened by direction of Lysias, that he might learn "certainty" of those things whereof Paul stood accused. The place of meeting on this occasion would not be the Hall Gazzah, for that was within the sacred precincts, into which Lysias and his soldiers would not dare to intrude; but, according to Farrar, in the *chambers*, or, rather, in the *inner* chambers—R. V., simply "brethren," I have lived." "I have administered" (Meyer); "my public life has been spent" (Farrar); "already, I have used my citizenship"—used of the whole course of a man's social conduct" (Plumtree). In all good conscience—alike before his conversion. He had never failed to do, whether as a persecutor or an apostle, precisely what he felt he ought to do. Before God, "He claims to possess a conscience void of offence" towards God.

Scanning the assembly with an intent gaze to analyze its elements and discover by what method he may again master the crisis, Paul probably recognizes some old acquaintances. He notes, probably, those who are his bitterest enemies. The preceding chapter, now anxious about his mission in binding him, is essentially his friend, and has near by a sufficient protective military force. Paul, therefore, feels himself on high ground, and determines to take a bold initiative (Wesdon).

2. And the high priest Ananias—the son of Nebedeus, and raised in the high-priesthood ten years before Herod, king of Judæa. See below. Commanded them that stood by him—that the officers of the court probably. Smote him on the mouth—confess both—i.e., believe in both,

angered, perhaps by the equality implied in the term "brethren," and by the assertion, on Paul's part, of blamelessness in God's sight. "He raged with a brutal cruelty, which reminds us of Jeffrey's treatment of Baxter" (Plumtree). "For a Jew to order a Jew to be struck on the cheek was peculiarly offensive." He that strikes the cheek of an Israelite, strikes, as it were, the cheek of the Shetkinah" (Farrar).

This high priest Ananias was one of the worst, if not the very worst specimens of the worldly Sadduces of that age. The Talmud states that he was a man who, though a glib-tongued and shrewd, reduced the infidelity of Paul by his own conduct by denouncing them of their tares; and that he was one of those who sent his creatures with bludgeons to the threshing-floor to seize the tithes by force. He held the high-priesthood for a period which, in these bad days, was unusually long, a term of office which had, however, been interrupted by his absence as a prisoner to answer for his misconduct at Rome. On this occasion, thanks to an actor and a concubine, he seems to have gained his cause, but he was subsequently deposed to make room for Ishmael Ben Phabi, and few pitied him when he was dragged out of his hiding-place in a sewer to perish miserably by the daggers of the Sicarii (assassins) whom, in the days of his prosperity, he had not scrupled to sanguin and employ (Farrar).

3. God shall smite thee.—forgetting his Master's behavior in a similar exigency, Paul flung up at this outrageous insult. His words were, however, not impetuous, but prophetic of the fate which befell Ananias five years later. Literally, "God is about to smite thee." Thus whitewall—"a figurative designation of the hypocrite, inasmuch as he, with his concealed wickedness, resembles a wall, beautifully whitened without, but composed of rotten materials within" (Meyer). For sitteth thou—R. V., "and sitteth thou." After the law—R. V., "according to the law." It was the insulating illegality of the act—the smiting of a prisoner uncondemned and presumably innocent until condemned—which excited this indignation outburst. See Lev. 19: 35; Deut. 25: 2; John 7: 51.

Our blessed Saviour is to us, in all His words, and in His perfect plan for all under all circumstances; by aiming at whatever He does in each case, we shall do best; but even the greatest of His apostles are far from our patterns only as they follow Him, which certainly in this case Paul did not. That Paul thus answered, might go far to excuse a like forward reply in a Christian or a minister of the Gospel, but must never be used to justify it; it may serve for an apology, but never for an example (Alford).—Give not thy tongue security a great liberty; let it take thy prisoner. A word unspoken is like a sword in thy scabbard; if it vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue (Quaries).

4. Fearing lest Paul . . . pulled in pieces—R. V., "torn in pieces." The scuffle had become a disgraceful fight over the person of Paul, members of each party holding him and trying to capture him. Paul was faring hard in this tug of war. Commanded soldiers . . . , take him by force—a second military rescue. The chief captain was responsible for the protection of the Roman citizen. From some post of vantage above the assembly he could witness the proceedings, and interfere when force became necessary.

Claudius Lysias, more and more amazed at the impracticability of these Jews, who first unanimously set upon Paul in the temple, and half of whom in the Sanhedrim appeared to be now fighting in his defense, determined that his fellow-citizen should not at any rate suffer so ignoble a fate, and once more ordered the detachment of soldiers to go down to snatch him from the midst of them, and lead him to the one spot in Jerusalem where the greatest living Jew could alone find security—the barracks of foreign conquerors (Farrar).

3. A Divine Friend (11).

11. The night following—when exhausted with

the excitement and perils of the past two days, and depressed in spirit as he lay in the lonely guard-room of the castle and reflected upon his present state and the uncertain future; possibly his depression led him to prayer, and while in prayer again fell into a trance. The Lord stood by him—a visible Presence. Of good cheer, Paul . . . omits "Paul." No upbraiding, no censure for anything past; only words of comfort, and an encouraging prediction. Must bear witness also at Rome.—His life was not to end here. Then his desire was to be fulfilled. [Schall comments upon the absence of any expression of sympathy for Paul on the part of the Jerusalem church. Paul had come bearing gifts; he had been dutifully as a son the direction given by the elders; but there is no hint that the church was praying for him, or that any of them lifted up a voice in his defense.]

These words upheld and comforted Paul, 1, in the uncertainty of his life from the Jews; 2, in the uncertainty of his surviving the storm in the Mediterranean; 3, in the uncertainty of his return to Rome; 4, in the uncertainty of what he was to do when he arrived at Rome. So may one dream of divine grace and help to be multiplied to feed five thousand wants and anxieties (Alford).

IV. Inferential.

1. Conscience must be obeyed, right or wrong. It is the ultimate standard of human action. Its word is "ought." All the more important then is it that conscience be rectified by the infallible standard of right—the Holy Scripture.

2. A Great Dissension (6-10).

6. Our part Sadducees, and the other Pharisees—the former skeptical, the latter orthodox and scrupulous. The Sadducees at this time held the chief offices. He cried out.—Farrar condemns St. Paul's course and words on this occasion as unworthy and impulsive (*see in loco*), and cites Reuss as holding a similar view; still Farrar admits that "St. Paul's exclamation may have been justified by some circumstances of the discussion which have not been preserved in the narrative." On the other hand, Paul's course in appealing to the sectarian sympathies of the Pharisees and thus dividing the council, has been justified and even praised by the majority of interpreters. Eventually he could not hope for a fair hearing, but he might at least gain for himself the sympathy of the larger and more religious parts of those present by avowing his Pharisaic birth and preferences. I am a Pharisee.—He had been one; he still was one as far as his principal doctrines went. "He was an orthodox Jew in contrast to Sadducean naturalism" (Meyer). "Orthodox Judaism ought, by its own premises, to develop into Christianity" (Bishop). The son of a Pharisee—R. V., "son of Pharisees"; i.e., a born Pharisee. Of the R. V., "touching the" hope and resurrection of the dead—which the Pharisees strenuously maintained in opposition to the Sadducees. Paul might have proceeded to show the Pharisees that the resurrection of Jesus was "the one thing needed for a proof of that hope of the resurrection of the dead" of which they and their fathers have been witness. Called in question.—"Refferring, seemingly, to what he had said in his speech on the steps of the Tower concerning the appearance of Jesus to him on the way to Damascus and at the Temple" (Howson and Spence).

3. Where truth and error exist in a merely formal unanimity, it is hard for a good man to refrain from bringing on a collision by appealing to you, to siding with, the truth.

4. As much as lieth in you, live peaceably with all men."

5. The still small Voice still speaks to us in hours of depression, with words of cheer, if only our ears are open to hear it.

V. Illustrative.

PAUL'S STRATEGEM.

The true solution is to be found in the spirit of Paul's whole conduct during his visit to Jerusalem. He had not come thither to escape out of the way of danger, but, at the risk of bonds and death, to reconcile the sincere Jews, if possible, to the Gospel as the fulfillment of the Law. He desired to prove himself a faithful Israelite by his very testimony to Him whom God had raised from the dead. Both these objects might naturally be promoted by an appeal to the nobler professions of the Pharisees, whose creed, as distinguished from that of the Sadducees, was still, as it had ever been, his own. Of that creed faith in the risen Lord was the true fulfillment. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith; and seeing now the hopelessness of gaining over the Sadducees, he made a last appeal to the party of which there remained any hope. In the same honest spirit in which, the previous day, he had declared his seal for the Law as a point of contact with his zealous countrymen, he now proclaimed his faith in the resurrection as the common ground on which he invited the Pharisees to join him; and those who object to the first clause of his speech, should remember that in true fellowship, there can be no greater harm than to offend the last clause—"of the hope and resurrection of the dead I am called in question." This view is fully confirmed by Paul's own allusion to the present scene in his defense before Felix when he appealed to the Jews themselves to say whether they had found any offense in him as he stood before the Sanhedrin except for this one voice, "which I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day!" This is no apology for hasty in utero; but the deliberate repetition of what he knew to be the true ground of the charge against him, just as he again told the Jews at Rome, "For the hope of Israel, I am bound with this chain" (W. Smith).

VI. Interrogative.

1. Was Paul brought before the Sanhedrin?

2. Where did it probably convene?

3. What address and statement did Paul first make?

4. What was there in it to outrage the high priest?

5. Who was the high priest?

6. What did he command?

7. What did Paul retort, and what was its meaning?

8. How do you explain, "I wist not that it was the high priest?"

9. What two sects composed the council, and what were their views?

10. What utterance of Paul divided the assembly?

11. How do you justify, or explain it?

12. How did the Pharisees act and speak?

13. In what way was Paul placed, and how was he rescued?

14. What vision came to him by night?

15. What comfort and promises were given?

16. What practical lessons do you derive from this narrative?

The effect of Paul's words was to suggest to the Pharisees that, after all, the chief doctrines taught him and his fellow-believers were much more akin to their own school of teachings than were the doctrines of their rivals, the Sadducees. It was, however, the Sadducees who put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

9. Arose a great cry (R. V., "clamor")—a babel of angry voices. Paul's fiery feelings became instantaneously rampant. The scribes . . . Pharisees' part arose—R. V., "some of the scribes of the Pharisees' part stood up." They sided instantly with Paul, and took their stand around him to protect him from the Sadducees. Strive—fought; an angry strife, in which the Sadducees tried to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

10. What utterance of Paul divided the assembly?

11. How do you justify, or explain it?

12. How did the Pharisees act and speak?

13. In what way was Paul placed, and how was he rescued?

14. What vision came to him by night?

15. What comfort and promises were given?

16. What practical lessons do you derive from this narrative?

The effect of Paul's words was to suggest to the Pharisees that, after all, the chief doctrines taught him and his fellow-believers were much more akin to their own school of teachings than were the doctrines of their rivals, the Sadducees. It was, however, the Sadducees who put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

10. What do you explain, "I wist not that it was the high priest?"

11. What two sects composed the council, and what were their views?

12. How do you justify, or explain it?

13. In what way was Paul placed, and how was he rescued?

14. What vision came to him by night?

15. What comfort and promises were given?

16. What practical lessons do you derive from this narrative?

The effect of Paul's words was to suggest to the Pharisees that, after all, the chief doctrines taught him and his fellow-believers were much more akin to their own school of teachings than were the doctrines of their rivals, the Sadducees. It was, however, the Sadducees who put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

11. How do you justify, or explain it?

12. How did the Pharisees act and speak?

13. In what way was Paul placed, and how was he rescued?

14. What vision came to him by night?

15. What comfort and promises were given?

16. What practical lessons do you derive from this narrative?

The effect of Paul's words was to suggest to the Pharisees that, after all, the chief doctrines taught him and his fellow-believers were much more akin to their own school of teachings than were the doctrines of their rivals, the Sadducees. It was, however, the Sadducees who put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

12. How do you justify, or explain it?

13. In what way was Paul placed, and how was he rescued?

14. What vision came to him by night?

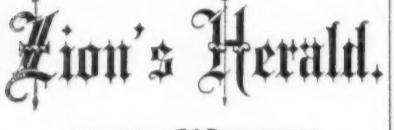
15. What comfort and promises were given?

16. What practical lessons do you derive from this narrative?

The effect of Paul's words was to suggest to the Pharisees that, after all, the chief doctrines taught him and his fellow-believers were much more akin to their own school of teachings than were the doctrines of their rivals, the Sadducees. It was, however, the Sadducees who put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and

CONTENTS.

	PAGE
Original Articles.	
The Welcome (poem).—Some English Shives.	41
Suggestions Concerning Pastoral Work.—First Annual Conference in Mexico.—Words from the West.—Washington Letter.—A Great Revival. OUR BOOK TABLE.	42
The Sunday-school.	
Advertisements. COMMERCIAL	43
Editorial.	
EDITORIAL NOTES. A Positive Pulpit.—Protestant Activity in France. BIRNEY MENTION. THE CHURCHES.	44
Church News.	
Money Letters, etc.—Marriages.—Advertisements	45
The Family.	
The Promise of the Father.—The Last Call.—Response to Mark Traction (poem). OUR GIRLS. A Daughter of the Pilgrims.—Selected Poem. THE LITTLE FOLKS. FOR YOUNG AND OLD. RELIGIOUS ITEMS.	46
Obituaries.	
Boston Y. M. C. Association.—How to Reach the Masses.—Ohio Wesleyan University.—A Special Pic.—Advertisements.	47
The Week.	
CHURCH REGISTER. HERALD Calendar. CHURCH NEWS. Portraits of Philip Emery and Wife.—Reading Notices, etc.	48
ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.	



WEDNESDAY, FEB. 11, 1885.

The human memory is a day-book on which every act of every day is self-recorded. Heaven keeps a ledger in which the recording angel copies the contents of the day-book. Hence when the "books are opened" in the coming day of doom, the reading of that terrible ledger will be confirmed by the records of each man's memory. No man will be able to deny its terrible indictments, but all will be dumb with confusion, shame and self-reproach. Seeing, therefore, that the accounting will be fearful in the day when God shall judge the secrets of men by Jesus Christ, why will not persister, O intelligent man, in adding to the records of judgment more of those evil deeds which are the seeds of "wrath" destined to bear their baleful fruit "in the day of wrath and revelation of the righteous judgment of God?" And, mark it well! Your daily evil deeds are to be judged by Jesus Christ, that pitiful Saviour, who is constantly saying, even while you sin, "Come unto Me, and I will give you rest." How terrible it will be for you to hear Him say in that coming judgment day, "Depart from Me!"

A man is capable of deciding whether his influence is for good or evil, but no man can estimate the measure of his influence, whether it be good or evil. Longfellow tells us that

"Each one performs his life-work and then leaves it;

Those that come after him will estimate His influence on the age in which he lived; but this, though true in part, must be taken with qualifications. It is true of such leading minds as Wyclif, Erasmus, Luther, Wesley, etc., that posterity reaches a just judgment concerning the good or evil results of their work, but it is never able to estimate, with anything like exactness, the extent of those results. None but the omniscient One can do this, seeing that no other eye can trace it from mind to mind, from the moment of its birth to the end of time. To a man whose influence is evil, this thought should loom up like a thick cloud burdened with the force of a whirlwind. To him who is conscious that his work "makes for righteousness," it is as a brilliant rainbow having the promise of a divine unfolding in the day of doom which will fill him with ecstasy and never-ending joy. Which is it to thee, O immortal man, a cloud or a rainbow?

A POSITIVE PULPIT.

A clear and unhesitating expression of the preacher's conviction as to revealed truth, does not imply harshness or lack of human sensibility. There is too much simple sentiment in reference to the law of God, in our days, and it is permitted to take the place of Revelation and to quench conviction. There is nothing more manly or impressive than a calm, uncolored, unapologetic expression of opinion founded upon a careful study of the Word of God. There is a harsh, denunciatory, exaggerated, dogmatic, declamatory way of putting the truths of the Bible which is offensive both to good taste and to Christian sensibility; and there is also a hesitating, doubtful, depreciating way of presenting the divine law, and a timid neglect of serious truth, far more pernicious in its consequences than the former.

Men that reject the Bible, or interpret it simply in accordance with their own preconceived views of the divine economy, or who are ready to find contradictions in it, to throw over freely portions of it when submitted to an unfriendly criticism, and to deny its supernatural inspiration, speak without qualification or restraint. The positive dogmatism and self-assertion of these rapid critics go much further, often, to secure for them a large and willing following than any force of argumentation or exhibition of broad scholarship. There is an amazing and awful power in a positive declaration which seems to be inspired by an equally well-assured

conviction. It matters not that the great body of well-trained Christian ministers hold to a very different judgment in reference to the historical statements of the Bible and its declarations in regard to the condition of the race and its need of remedial grace, nor that nearly the whole force of the evangelical religious press opposes itself to the teachings of Rev. Heber Newton, of New York city, or that his opinions are in utter opposition to the doctrines of the church which he has solemnly vowed that he accepted, and to the requisitions of his superiors whom he has promised to obey; in spite of all this, his church is thronged. His audacious assumptions are readily accepted, and it is openly affirmed that if he should be deposed for heresy, his church will stand by him. Even so liberal a paper as the Springfield Republican becomes wearied at the monotony of "his continual harping on the things that he doesn't agree with in the prevailing Christianity of the church of which he is a minister;" but such a positive and persistent declaration against received truth will usually gather its crowd of willing sympathizers.

An intelligent friend shrewdly remarked in our hearing, the other day, that we have fallen upon an hour when it has become easy to doubt, to float away from the immutable principles of truth, and to throw off the restraints of the Bible and the inward convictions of the Holy Spirit. Men catch readily, especially young men, at the speculative utterances of certain religious teachers, and the positive adverse criticisms of traditional doctrines pervading the literature (especially the periodical) of the day, and yield themselves to indulgences, and recklessness as to the future life, that would have occasioned a shudder, or have been almost morally impossible, some years since.

The French Republic is now passing through a period of great difficulty, both from without and within, which must end in serious consequences unless the moderate Republicans rally to the support of the government and put a break on the modern Jacobus whose sole aim seems to be the destruction of everything in the hope of finding some advantage in a new deal of the political cards.

If the Commission on the Budget for Public Worship had been present at the sessions of the two faculties of Paris and Montauban on their opening days, and seen the vitality and good sense which they displayed, it is more than probable that not even the bursaries would have been curtailed of their accustomed assistance.

And to this same condition of things, as showing the legitimate result of weakening the force of the divine law and its retributions upon the conscience of men, we may as certainly trace the abounding frauds of the hour, the increase of social immorality and divorce, the gambling forms of trade actually clamoring now to enter the precincts of the church and to assist in its support and the administering of its charities, and the low standard of personal consecration on the part of professed Christians.

It is very significant to notice the agitation occasioned by one strong breath of positive conviction coming from an unhesitating acceptance of the law of God as revealed both in nature and in Revelation. Nothing has of late so stirred the habitual placidity of our liberal exchanges as the robust, well-reasoned, frank and honest paper of that eminent Biblical and philosophical scholar, Prof. W. G. T. Shedd, on "The Certainty of Endless Punishment." This impressive truth he enforces not by appeal to the Scriptures, which would have been a much easier task, but to admitted sound ethics and pure reason. It is an easy matter to intimate that the very utterance of such a doctrine is its best answer; that it is a resurrection from a long-undisturbed grave; that it is opposed to the tenderest sentiments of the human heart; that it is something that once served to frighten the weak-minded, but the world has grown out of the terror of it. It seems almost to be forgotten in these days that we are in universe of law and cannot escape from it. Bishop Butler somewhere says, in substance, that the world is as it is, we cannot change it; that consequences will be as they will be, we cannot alter them; and why then should we seek to deceive ourselves?

Bishop Butler somewhere says, in substance, that the world is as it is, we cannot change it; that consequences will be as they will be, we cannot alter them; and why then should we seek to deceive ourselves? Our opinions or sentiments will not change the truth of God, or defend us from the consequences of disobedience.

In such an hour as this, it becomes every true minister to declare constantly and earnestly the whole counsel of God. There is nothing so momentous in human history as the appearance, life and death of the Son of God, and there are no events in the world's record of which we have such absolute assurance. There is nothing so impressive in all the facts of the universe as the revelation of God's interest in human salvation. What meant that divine life with its superhuman purity and power, and its mysterious termination? It cannot be overlooked. Its full significance cannot safely be depreciated. It pours light on the moral condition of the race, upon the nature and peril of sin, and upon the one divine plan of raising manhood, ultimately, to its intended high seat near the throne of God. These doctrines of Zwingle, and even among the Wesleyans. It is written in ele-

mentally requisite new spiritual birth, of an inconceivable but rational retribution following a voluntary disobedience and a voluntary rejection of the one divine revealed scheme for pardon and moral regeneration, must be constantly, tenderly, and from a profound conviction of their truth, urged upon the men and women of our generation, if we would be esteemed consistent Christian believers and would stand blameless as to our brother's immortal destiny at the judgment-seat of Christ.

PROTESTANT ACTIVITY IN FRANCE.

There is a very gratifying amount of activity among the Protestants of France, notwithstanding the coolness experienced from the state authorities. The commission on the annual appropriations to the Protestant churches threatened to diminish largely the subsidies to the Protestant faculties of theology, but they were finally appeased with a reduction of the stipends awarded to struggling students for the ministry.

There is a spirit abroad in the extreme radical party to stop all aid to any of the churches, and the Protestant faculties, and, indeed, the churches also, being destitute of any endowment, would scarcely be able to continue their work without considerable State support.

The Homiletic Review for February has a fine collection of substantial articles upon topics of present interest in the moral and religious world. It has, also, seven short discourses and a great abundance of homiletic and illustrative miscellany. It is an able and instructive periodical. New York, Funk & Wagnalls. \$3 a year.

The American Church School for Christian Workers is the title of a new departure at Chautauqua. The school will be in charge of Dr. Warren P. Hayes, of Denver, Col., moderator of the Presbyterian General Assembly

The Sunday-school Normal department at Chautauqua will hereafter be known as the "American Church Sunday-school Normal Course."

We are indebted to some member of the faculty of the University of Rochester, N. Y., for its annual catalogue. The college gathers into its various classes 153 students. Its honored head is Rev. Martin B. Anderson, LL. D. Among its faculty we find still the name of our esteemed friend, Prof. Samuel A. Latimore, Ph. D., LL. D. This college has a high reputation for good scholarship.

Inquiries are often made of us to the present address of Dr. A. Stevens, formerly editor of this paper, and author of the "History of Methodism." Dr. Stevens is now in Geneva, Switzerland, in his usual health, busy with his pen, as our Methodist papers show, and writing as vigorously as ever. His address is 2 Place Metropole, Geneva, Suisse.

Rev. Joseph H. Mansfield, the vigilant and vigorous pastor of the Malden M. E. Church, knows how to use effectually printer's ink, if not a writing fluid, in attacking the "prince of the power of the air." He floods his congregation with a handsome monthly sheet entitled the *People's Paper*. Its marked features for February are, a full report of the memorial services of Mrs. Mary Sawyer Sergeant, and a capital letter from Atlanta, Ga., from Miss Hannah B. Haven. The paper has a fine cut of the church, now doubtfully attractive without its debt.

There has been no period for several years past when our exchanges have chronicled so many revivals and additions to the churches. The awakening spirit seems to pervade the whole country. The striking feature is the prevalence of the work under home agencies, although many evangelists are laboring with great success. We trust this gracious movement has but just begun. May it deepen where it has commenced, and spread over all in a crisis.

The theological circles of Paris are now making quite an effort to reach a consolidation of the churches in the common interest, and to this end they have established a theological society composed of the pastors of the different churches with men of different tendencies; and in this circle a goodly number of effective things have been done.

And in the same line of action the two provincial synods of the Lutheran Church have convened in Paris and at Montbeliard to consider the situation of their churches at the present time; the Lutherans having suffered a great reduction of numbers in the loss of the Provinces of Alsace and Lorraine. These synods have petitioned the French Senate to reject the bill before them which forbids teachers to undertake any other duties than those of their schools. This blow is aimed at the Catholics, but it hits Protestant teachers quite as hard, for many of them cannot live without earning a little as organists and in other occupations allied to the church. These same bodies have also resolved to establish a synodal fund for the aid of needy pastors and students, which may do much towards mitigating the blow that they are likely to receive from the State.

The English Illustrated Magazine for February has a finely-illustrated paper on the "Shakspeare Country"—the composition of an article commenced in the January number. It has also an illustrated sketch of North Castle, and the conclusion of "The Dramatic Outlook," also illustrated, with other continued articles. This is a beautifully published monthly, filled with popular contributions. New York: Macmillan & Co.

We had a very pleasant call at the office of Rev. John Potts, D. D., of Montreal. He has been spending a few days in the city, preaching at Dr. Cullis' chapel, where an interesting spiritual work is in progress. Dr. Potts is one of the ablest and most popular of our Canadian Methodist preachers. His services in Boston have been greatly enjoyed.

It is a small matter to correct, but it is an error in fact, in an interesting historical sketch of Methodism on the north Pacific coast, printed upon the editorial page of the *Pacific Christian Advocate*. The writer speaks of the first wife of Rev. David Leslie as bearing the middle name of Petros, and being the elder sister of the editor of Zion's HERALD. Her name was Mary Kinney, daughter of Judge Bradford Kinney, of Plainfield, Vt., and sister of the editor's mother—the wife of Rev. Thomas C. Petrie. She was every way a noble woman, a devout Christian, of a strong mind naturally, a devoted mother, a saint on earth translated to heaven.

Mr. F. E. E. Hamilton, the youngest brother of Rev. J. W. Hamilton—a student in Harvard College—has won the first of the Old South prizes. A prize of \$40 was offered to any graduate of the Boston High and Latin schools who should present the best essay on the question, "Why Did the Pilgrim Fathers Come to New England?" Sixteen essays were offered, and many of them of marked excellence, but Mr. Hamilton easily took the precedence. While passing through the Latin School, Mr. Hamilton wrote three first-class prizes, in different years. We trust these happy omens will prove significant prophecies of future excellence and usefulness.

gant French, with many quotations from Luther's letters, and extracts from his famous "Table-talk," that seem as if they must be original in that tongue.

Through this medium many a French scholar and theologian will make his first acquaintance with Luther and the aims of Protestantism, and will award to him the praise of having been the founder of evangelical liberalism. The following short extract from its closing pages will show how well calculated it is to stir up the French spirit: "Luther not only overthrew idols and paved the way for all of our modern liberty, he did still more and greater things. He did a work of unfathomable influence when he freed the human conscience. He found again and brought to light the highest thought of Christianity, namely, the certainty of divine love and the salvation of men, which is the well-spring of all liberty and every joy." This work of Kuhn is likely thus to make an era in the history of civil and religious liberty in France.

The Massachusetts Woman Suffrage Association makes its annual, and always effective, appeal to the legislature for the extension to the sex of the right of municipal suffrage. The petition urges with much force the fact that, "The slugger who fights in the grotto, the husband who beats his wife until she is senseless, and the staggering drunkard, are all welcomed to a full share in the government. They help elect the men who are to make laws for women. They may vote for every officer from the president down. But the sober, industrious, law-abiding women are only trusted to vote for members of the school committee!" The women show good courage, faith in the future, the force of deep conviction, and the genius of perseverance, in their struggle to secure a recognition of their claim to a right to share in the government under which they live and which they support by the taxation of their property.

The Andover Review for February opens with the first paper by Prof. Gerhart upon "Reformation Theology," which is devoted to its historical antecedents. It is very thoughtful and suggestive article. Rev. H. A. Stinson of Worcester, discusses ably and seriously the serious social question of pauperism. Dr. G. Stanley Hall has a paper upon "The New Psychology." Mr. Francis Booth shows how constantly barbarisms are imposed upon the established standards of pure English, and Rev. F. L. Ewell writes upon "John Wicklif." The editorial topics, as usual, are fresh and vigorously treated. Prof. F. P. Gory, Ph. D., has an appreciative and critical review of President Porter's "Elements of Moral Science." The number is substantial rather than brilliant, but fully sustains the high rank already reached by this able monthly.

A number of changes have occurred in the occupants of the rooms in Wesleyan Building, with the removal of the Law School. Among others, we are permitted to welcome Mr. Warren P. Adams, of the Broadway and Dorchester Street, the New England representative of the house of Sheldon & Co.—the well-known school-text book publishers of New York. His room is No. 4, where he will be happy to meet any of our educators, and call their attention to his valuable list.

The College Philological Society of Boston University has arranged a course of three very attractive entertainments, to be given in Jacob Sleeper Hall for the benefit of the library fund of the institution. They will occur on successive Thursday evenings, commencing the 12th. The first will be a lecture by Wm. T. Harris, LL. D., upon five great paintings, by the stereopticon. We need not say that this will be a rich treat. Monday, the 19th, Miss Annie P. Call, of Lasell Seminary, will read "Midsummer Night's Dream," with music. On the 26th, Col. T. W. Higgins will give his graphic and amusing description of a "New England Vagabond of the Last Century." Tickets for the course, \$1; for a single lecture, 50 cents. For its intrinsic interest and the excellent object to be accomplished, we trust these entertainments will be well patronized. Tickets can be had at 36 Bromfield Street, and at 12 Somersett Street.

Bishop Huntington will hardly feel gratified with the singular contribution found in the last issue of the *Catholic Review*, suggested by the late step of his son in taking upon himself a vow of chastity, poverty and obedience. The article intimates, audaciously and saucily, that it is "a case of heresy," and goes on to relate that when the Bishop was serving a Unitarian Church in Boston, he visited a Unitarian Church in the same city by Father Becker and a band of his Paulists. Conversing freely and intimately with these Protestant heretics, he gave them to believe that "he was at heart a Catholic, and that his submission to the church was only a question of time." The writer intimates that he was at the same time negotiating with the Old South Church to become their pastor, and finally entered the Protestant Episcopal body. The writer thinks it is not strange that the son of one of such "versatile elements" should "take it into his head to play Catholic in a Protestant Church," and intimates that the extraordinary vows were proposed to save the young man from apostatizing and joining "the true Catholic Church." However ungenuine and unfounded (and doubtless they are utterly so) the statements and reasoning of the writer, the article evidently shows that the Catholic Church interprets this new ritualistic movement in the Protestant Episcopal body as a move in the direction of Romanism, giving ample promise that the final step will not be long delayed.

A ministerial brother in an important charge in Indiana, writes to the editor of *Zion's HERALD*:—

"I have taken ZION'S HERALD about five or six years, and had decided to discontinue, but when the time came to send this, my wife said to me, 'Send it, I like your paper very much, and so does my wife.'

"I find very many complaining, especially in our town and city charges, of the non-attendance of unconverted persons upon our church services during the interval of Lent. You in the East seem to experience the same difficulties, judging from a late editorial. The complaint is this part of the West is very general. With them or four years it is not unusual to find the entire congregation in the pews, by far, the skating rink craze is evidently responsible to this state of things. To attend a skating rink is considered, by most people, more respectable than to go to a dance. Hence our young people, and indeed very many married persons, are prone to the skating rink."

"We have often heard of a person who was converted from the skating rink, and became a Christian, but we have not heard of any person who was converted from the skating rink, and became a Christian."

"I have taken ZION'S HERALD about five or six years, and had decided to discontinue, but when the time came to send this, my wife said to me, 'Send it, I like your paper very much, and so does my wife.'

"I find very many complaining, especially in our town and city charges, of the non-attendance of unconverted persons upon our church services during the interval of Lent. You in the East seem to experience the same difficulties, judging from a late editorial. The complaint is this part of the West is very general. With them or four years it is not unusual to find the entire congregation in the pews, by far, the skating rink craze is evidently responsible to this state of things. To attend a skating rink is considered, by most people, more respectable than to go to a dance. Hence our young people, and indeed very many married persons, are prone to the skating rink."

"We have often heard of a person who was converted from the skating rink, and became a Christian, but we have not heard of any person who was converted from the skating rink, and became a Christian."

"I have taken ZION'S HERALD about five or six years, and had decided to discontinue, but when the time came to send this, my wife said to me, 'Send it, I like your paper very much, and so does my wife.'

"I find very many complaining, especially in our town and city charges, of the non-attendance of unconverted persons upon our church services during the interval of Lent. You in the East seem to experience the same difficulties, judging from a late editorial. The complaint is this part of the West is very general. With them or four years it is not unusual to find the entire congregation in the pews, by far, the skating rink craze is evidently responsible to this state of things. To attend a skating rink is considered, by most people, more respectable than to go to a dance. Hence our young people, and indeed very many married persons, are prone to the skating rink."

"I have taken ZION'S

Malden. — The People's Paper for February is unusually fine. Bro. Mansfield has recovered from the diphtheria attack, by which he was kept out of his pulpit two Sabaths.

Lynn, Common Church. — Feb. 1, seven persons were received on probation, three were baptized, and two received by letter. The pastor, Rev. V. A. Cooper, preached in the evening the first of a series of lessons on "The Voyage of Life," the subject of the first sermon being "Building and Launching." It was an impressive talk, admirably illustrated by incidents drawn from the pastor's experience as a sailor in early life.

Boston St. — The revival interest still continues, and every department of church work prospers.

Gloucester, Prospect St. — The union effort under Mr. S. M. Sayford, was very successful. At the fourth quarterly conference, Feb. 2, 250 members and 50 probationers were reported. The Sunday-school has a membership of 273. The financial condition is very favorable. East Gloucester and the Swedish Mission were reported favorably by their pastors, Revs. C. M. Curtis and A. Hall.

Franklin. — At the fourth quarterly conference the pastor's return was requested by a unanimous vote.

Canton. — The annual report of the Sunday-school, Dec. 31, 1883, showed 280 members. There are now 25 officers and teachers; 200 in senior, and 57 in primary departments; total, 291. Average attendance is 179, or 30 more than last year. Very appreciative resolutions were tendered the retiring superintendent, Bro. C. D. Copp, who declined re-election. Bro. Frank P. Sawyer was chosen in his place.

MAINE. — The pastor welcomed a happy birthday surprise party, Jan. 28. A goodly company came well laden with useful articles, including birthday cake and an Oxford Tescher's Bible. The pastor, Rev. W. C. Townsend, desires to return his heartfelt thanks for this substantial token of their esteem. Dr. Dorchester inaugurated, Feb. 8, a series of revival meetings, in which Miss Ellen F. Vincent, of Boston, will assist the pastor.

Bond's Village. — Special religious services have been held since Jan. 1, with weekly conversions. The pastor's Bible class surprised him, Feb. 5, with Webster's Unabridged with patient index, and a small sum of money.

Wilbraham. — An excellent interest prevailed through January, with extra meetings. Twenty have been received on probation, and more will follow. The church has been quickened, and many inactive ones become helpful. A large number have passed this year to the better land.

Springfield. — Bishop Foster spent Feb. 8 with Grace Church in the morning, and a missionary address at Trinity in the evening. Next Sunday Rev. J. H. Vincent, D. D., will address the people.

Street. — During the three years' pastorate of Rev. W. E. Knox, the heavy debt of \$40,000 has been all paid. \$25,000 has been paid during the past year. Three members gave \$5,000 each, and the balance was raised in subscriptions of from \$1 to \$100.

South Worthington. — By an error in our report one month ago, this charge was credited with three probationers received within the month. It should have been eight.

Greenfield. — The work of furnishing the new church is being pushed. The pastor, Rev. I. G. Ross, is having good success in raising funds. The church will be dedicated by Bishop C. D. Foss, April 7. With slight exceptions, a spirit of remarkable harmony prevails. A revival spirit is manifest, and without extra meetings a score or more of intelligent inquirers, some heads of families, have been converted.

Celeraine. — An interesting Sunday-school Institute was held, Feb. 6, in which several of our own and other pastors participated.

Capt. Cyrus Sturdivant writes from Eastham, Jan. 27: "I am making a winter cruise on the Cape, trying to persuade men to be good, holding meetings here and elsewhere. Old memories are revived here, of precious days long gone by, when for six successive years I had the pleasure of helping make comfortable the thousands who came to old Eastham camp-meeting on the steamer I had charge of. Very many of those noble men and women of God have reached the other shore. I feel lonely by their absence. Vessels are being wrecked from time to time on the Cape, but the vessels have no souls. But there are more than one hundred thousand men and women every year in the United States wrecked on the shoals and sands of strong drink, all of whom have immortal souls, for whom Christ died. I am doing what I can to help rescue and to save them." Capt. Sturdivant's address is 870 Eddy St., Providence, R. I.

Rev. W. A. Gardner writes from Haverhill, Mass.: "The readers of the HERALD will rejoice to hear of the power of God here in the Methodist churches in Haverhill. We are working in a union effort. The two men of God, Revs. George A. McLaughlin and C. J. Fowler, are throwing their whole souls into this work. I have, during the last ten years, witnessed some marvelous displays of the power of God, but here it is wonderful. We are in the midst of an old-time power and fire. As a result, many old backsliders whose family altars have been long cast down, are again raised. Wesley Church is moved by the Holy Ghost to a whole-hearted work, and the unconverted are coming to God. I remain through this week to assist the churches."

LAWELL SEMINARY.

A large audience of prominent citizens of Auburn gathered with the pupils at the opening of the new gymnasium, on Tuesday evening, Jan. 27. A musical

entertainment was furnished by the teachers in this department. Rev. H. A. Metcalf, rector of the Episcopal Church, in a graceful impromptu speech, expressed the thanks of guests for the rich musical treat. An inspection of the new building followed. The main structure is 30x60 feet, with an L 30x26 feet. The lower floor will be used for recreation, and for a kitchen for the practice classes in cooking. The gymnasium occupies the entire second story of the main building. It is open to the trussed roof, the trusses serving also as supports for apparatus. The room is sheathed with spruce filled and finished in natural color, giving it a bright, cheerful aspect. In the wide, old-fashioned chimney-place an open fire is kept. The room is furnished under the direction of Dr. Sargent, of Cambridge. Miss Ransom, a graduate of his teachers' class, will spend from six to eight hours a day in supervision of the classes. Exercises are prescribed for each according to measurement and tests of strength, and are required of all pupils. After the inspection of gymnasium came refreshments, and a social hour closed the pleasant evening.

Thursday, the Day of Prayer for Colleges, was observed by cessation of school work; prayer-meetings were held in private rooms, and at 11 A. M. public religious services were conducted by Mrs. Dr. A. J. Gordon, of Boston, who gave an impressive Scripture exposition and exhortation, followed by Mrs. Davison, of Auburndale, in remarks and prayer, and by the principal. Many hymns were sung by pupils. It was, altogether, a helpful observance of the day.

MAINE.

Cumberland. — Bro. Elisha Duran, a life-long Methodist, and for many years a local preacher, has been confined to his bed for more than eight months by partial paralysis. Bro. Duran will be remembered by former pastors as one "given to hospitality," a kind brother and constant helper in all the means of grace. His companion and daughter minister constantly and tenderly to his needs, and would be greatly comforted in knowing that they are remembered by God's people at the throne of grace. Bro. D. is only waiting for his summons.

Rev. J. R. Masterman, of East Wilton and Weld circuit, received seven into full membership from probation at Weld, Sunday, Jan. 25. Bro. M. has done earnest and faithful work on this charge the past two years, and he has not labored in vain.

The parishioners of Rev. C. L. Libby, North Augusta, gathered at the parsonage last week on the birthday of their pastor, making him a complete surprise, and a present of a nice gold watch guard. The offering will be a pleasant memento of the kindness and love of his people. His brethren in the ministry from the adjoining charges also surprised him the same day, celebrating his birthday by sharing with him a sumptuous dinner prepared by Sister Libby.

Rev. C. W. Bradlee, of Augusta, has been quite ill the past three weeks, with threatened brain fever. He is about again.

The friends of Rev. Parker Jaques will be pleased to learn that he is regaining his strength, and his friends think he may be restored to his wonted health.

Our brother, J. K. Osgood, so well known as the author of the great reform movement, fell asleep at his home in Gardiner, Jan. 28. His last days were full of the comfort and triumph of an abiding faith in Jesus. He rests from his labors and his works do follow him. He was buried from the Methodist church in Gardiner, Sunday, Feb. 1. The sermon by the pastor was followed by touching remarks by Rev. A. S. Ladd, who had known and appreciated the earnest temperance work of Brother Osgood.

With the passage of the constitutional amendment, the temperance people are moving for the rigid enforcement of the same. In Portland last Sunday evening Chestnut Street M. E. Church was crowded at a temperance meeting, at which Dr. Bashford presided. The better class of people, led by their pastors, are massing against the liquor traffic.

The leading temperance workers of the State met in Augusta last week and organized a State Law and Order League, with Rev. Dr. Warren, editor of the *Christian Mirror*, president; Rev. H. C. Munson, secretary; Rev. D. W. Le Lachur, treasurer; with a good corps of vice-presidents and managers. This means rum to the wall.

The M. E. Church in Brunswick is holding special services, with good results. Five have lately been converted.

Rev. Dr. Bashford is still pushing his work in Chestnut St., Portland. He received twenty-four persons on probation, Sunday, Feb. 1, five were received in full from probation, and six by letter. Several arose for prayers in the evening.

The Augusta District Preachers' Meeting was held last week at Hallowell, Rev. A. W. Pottle, presiding elder, presiding. Rev. J. M. Frost was elected secretary. Centennial papers of value were read by Dr. S. Allen and Rev. J. M. Frost. Rev. J. A. Corey read an able and exhaustive paper on the "Nature of Future Punishment." Bro. Town, a layman of Augusta, read an admirable paper on the same subject.

Dr. William Butler's lectures, given in connection with the Preachers' Meeting at Hallowell, Waterville and Augusta, were rare treats to the people who were fortunate enough to hear them.

JASON.

Alfred. — Situated thirty-two miles from Portland, on the line of the Portland and Rochester Railroad, is one of the prettiest villages in the State of Maine. It lies very nearly in the geographical centre of York County, and is

the county seat. The county buildings give an air of dignity to the place, and the well-kept grounds about the Court House add much to the beauty of the village. Two sessions of court are held here — one in May and the other in September. During court the village is thronged with visitors, and everything is lively. During the remainder of the year quietness prevails.

There are two churches in the village proper — Methodist Episcopal and Congregational. One mile below, the Calvinist Baptists have a society, and another in the upper part of the town. As was the case in many other communities in Maine, Methodism entered Alfred behind the other denominations. It met with the usual opposition, and as usual flourished. The first Methodist preaching was by Rev. Green G. Moore, in 1829. Permanent preaching was established in 1830 by the appointment of Revs. Daniel Fuller and Abner P. Hillman. In 1834 the little society completed and dedicated a meeting-house at an expense of about two thousand dollars. Since then Methodism has prospered in Alfred. Thirty-four preachers have been stationed here, and many souls have been converted to God. In 1868 the church was raised up, and commodious vestries were built. In 1871-3, a comfortable and convenient parsonage was built, costing about \$1,200. Three years later, the audience-room was remodeled at an expense of \$1,500.

These improvements altogether have cost a large sum of money. The society is neither large nor wealthy, and a portion of the expense has each time been left unpaid. Thus, during the last sixteen years, a debt has accumulated until it reached the sum of \$1,200, besides the interest. When the writer was appointed to this charge last spring, this debt was laid upon his heart. Upon consultation with those who were carrying the burden, and carrying it without complaint, it was decided to make a determined effort to raise the debt, as an centenary offering to Christ. Sunday, Dec. 28, the pastor preached a centenary sermon. At the close, the subject of the debt was presented in a few words. Some very interesting remarks were also made by Bro. Sylvester Littlefield, by which the whole audience was very much affected. Bro. Littlefield has had his whole soul in the church for years, and has carried very many of its burdens, in addition to that of almost the entire amount of this debt. Subscriptions were then called for, and although the congregation was unusually small, owing to bad weather, and not half a dozen persons in the house knew the matter was to be brought up, in a very few moments the sum of \$1,050 was pledged. During the next few days the remainder was secured by the pastor.

Nearly all the subscriptions have been paid. The remainder, a small amount, has been secured so as to entirely relieve the society from responsibility. All the outstanding debts have been canceled, and the society is free from debt for the first time in sixteen years. To God be all the glory!

On Tuesday evening, Feb. 2, the people gathered in the vestry to "celebrate." After partaking of a beautiful supper, prepared by the ladies, a song was sung by our quartette of young ladies, some "after-supper talk" by way of congratulation was made by Bro. Littlefield, and the work began. The roof was reshelved, the interior considerably remodeled, new floors laid, and the walls and ceiling handsomely done in fresco paper. Then the floor of the auditorium was re-carpeted and re-seated with opera chairs, purchased of Harwood Manufacturing Co., Boston. These chairs are regarded by many as the most comfortable church seat in use. In this opinion the writer, as far as his knowledge extends, is fully prepared to concur.

Altogether, the interior of the church is very attractive and comfortable, fully justifying, we think, the expressed opinion of an intelligent visitor, that it is one of the prettiest in Windham County. And all this has been done at an expense of less than \$1,500. The work was largely planned by the pastor, and every part of it carefully supervised by him. The church was reoccupied Sunday, Jan. 11, after being closed three months, but was not formally rededicated till Jan. 29. In the afternoon, at 2 o'clock, a reunion love-feast was held, at which interesting reminiscences were given by Revs. Dunham and Adams. The rededication service occurred in the evening, when Rev. H. D. Robinson, presiding elder of Norwich district, delivered a very able and entertaining discourse, taking as his text Haggai 2: 19. He was assisted in the services by Revs. J. Q. Adams, L. E. Dunham, D. L. Brown, and L. P. Causey. The sermon was followed by a brief history of the church and financial statement by the pastor. Five-minute addresses were then made by Revs. Adams and Dunham, former pastors of the church. Letters were read from Revs. Dean, Blood, Povey and Newell, also former pastors, but not able to be present; after which Hon. Oscar Tourtellotte, chairman of the board of trustees, presented the church to the presiding elder, who formally rededicated it according to the order in the Discipline.

Vernon Depot. — The quiet and unostentatious labors of Bro. W. A. Taylor at Vernon Depot during the past year, have been of a character highly satisfactory to his people, as was evinced at a gathering of the Ladies' Aid Society on New Year's Eve. The attendance was large, the collation bountiful, and the genial flow of spirits attested the great good will which exists between pastor and people; but the high esteem in which he is held was shown in a manner more substantial than words, as Dr. Goodrich, in a pleasing and well-worded speech, presented Bro. Taylor with a purse containing over \$6.

Ferry Village. — The new bell recently placed in the tower of the Ferry Village M. E. Church, gives excellent satisfaction. It is fine-toned and a beatiful weight, weighing 1,021 pounds, and was cast by our order. It is a centennial gift of the church and community, and was cast by Revs. Dunham and Adams. The rededication service occurred in the evening, when Rev. H. D. Robinson, presiding elder of Norwich district, delivered a very able and entertaining discourse, taking as his text Haggai 2: 19. He was assisted in the services by Revs. J. Q. Adams, L. E. Dunham, D. L. Brown, and L. P. Causey. The sermon was followed by a brief history of the church and financial statement by the pastor. Five-minute addresses were then made by Revs. Adams and Dunham, former pastors of the church. Letters were read from Revs. Dean, Blood, Povey and Newell, also former pastors, but not able to be present; after which Hon. Oscar Tourtellotte, chairman of the board of trustees, presented the church to the presiding elder, who formally rededicated it according to the order in the Discipline.

Ferry Village. — The new bell recently placed in the tower of the Ferry Village M. E. Church, gives excellent satisfaction. It is fine-toned and a beatiful weight, weighing 1,021 pounds, and was cast by our order. It is a centennial gift of the church and community, and was cast by Revs. Dunham and Adams. The rededication service occurred in the evening, when Rev. H. D. Robinson, presiding elder of Norwich district, delivered a very able and entertaining discourse, taking as his text Haggai 2: 19. He was assisted in the services by Revs. J. Q. Adams, L. E. Dunham, D. L. Brown, and L. P. Causey. The sermon was followed by a brief history of the church and financial statement by the pastor. Five-minute addresses were then made by Revs. Adams and Dunham, former pastors of the church. Letters were read from Revs. Dean, Blood, Povey and Newell, also former pastors, but not able to be present; after which Hon. Oscar Tourtellotte, chairman of the board of trustees, presented the church to the presiding elder, who formally rededicated it according to the order in the Discipline.

EAST MAINE. — Newport. — Success attends the labors of the pastor, Rev. I. H. W. Wharf. A fine tower which has been placed upon the church, and a new forty-inch bell has recently been hung, whose silvery chimes delight the worshippers. The cost was \$300, and through the energy of the pastor and liberality of the people, the whole amount has been paid.

JASON.

Dover. — Rev. G. G. Winslow writes, Feb. 6: "In Olisfield, Me., on the 16th of January, my mother, aged more than fourscore years, peacefully entered the shadow of death." She had reared a large family of children, five of whom

had passed on before her. She was a firm believer in the Christian religion, the witness of the Holy Spirit, and the power of Christ to save. For years she was unable to go to the house of prayer, her own private room becoming her sanctuary and place of communion with God."

Deer Isle. — A gracious revival is in progress at this place. Union revival meetings have been held in the Congregational and Methodist churches, with good results. There has been no undue excitement, but a steady, onward march from the very first. Many heads of families and leading men in the town are among the saved. At every meeting new faces are seen at the altar. More than forty persons have experienced pardon, or returned as wanderers to the Saviour's fold.

M. G. PRESCOTT.

We are happy to report a gracious revival at Winterport. Since the death of Bro. Pratt, one sad and sudden death after another has occurred, and the remnant of the church has sustained the work of God amid many discouragements; but God has visited the place with a spiritual awakening, and more than forty persons have stood forth on the Lord's side. Husbands and wives have started together, and quite a number of the seekers give evidence of sound conversion, and will add strength to the church. The members of the church, with Bro. Lewis, the pastor, are working with renewed hope and zeal to carry the work triumphantly forward.

The revival work still continues at Union St. Church, Bangor. P.

CONNECTICUT.

RE-DEDICATION IN NORTH GROSVENOR-DALE.

The M. E. Church in this village was built in 1842, under the pastoral supervision of Rev. C. C. Barnes, and dedicated in August of the same year, the sermon being preached by Rev. Dr. Miner Raymond. Since then it has undergone repairs and structural changes at three different times, namely, in 1859-60 during the pastorate of Rev. W. O. Cady, at a cost of \$600; in 1878, under the pastoral supervision of Rev. J. Q. Adams, when \$800 was expended; and in 1884, with Rev. D. L. Brown as the pastoral leader. It is of this last-mentioned work and the re-dedication of the house that I now inform the readers of the HERALD.

Bro. Brown was appointed to this charge in 1883. Soon after entering upon his labors, the matter of repairing the church was suggested to him by some of the brethren. From time to time the suggestion was thought of and discussed, until August, 1884, when a decided move was made, and nearly twelve hundred dollars subscribed toward the expense of the same. A committee was appointed, plans were also made by Bro. Sylvester Littlefield, by which the whole audience was very much affected. Bro. Littlefield has had his whole soul in the church for years, and has carried very many of its burdens, in addition to that of almost the entire amount of this debt. Subscriptions were then called for, and although the congregation was unusually small, owing to bad weather, and not half a dozen persons in the house knew the matter was to be brought up, in a very few moments the sum of \$1,050 was pledged. During the next few days the remainder was secured by the pastor.

Nearly all the subscriptions have been paid. The remainder, a small amount, has been secured so as to entirely relieve the society from responsibility. All the outstanding debts have been canceled, and the society is free from debt for the first time in sixteen years. To God be all the glory!

On Tuesday evening, Feb. 2, the people gathered in the vestry to "celebrate." After partaking of a beautiful supper, prepared by the ladies, a song was sung by our quartette of young ladies, some "after-supper talk" by way of congratulation was made by Bro. Littlefield, and the work began. The roof was reshelved, the interior considerably remodeled, new floors laid, and the walls and ceiling handsomely done in fresco paper. Then the floor of the auditorium was re-carpeted and re-seated with opera chairs, purchased of Harwood Manufacturing Co., Boston. These chairs are regarded by many as the most comfortable church seat in use. In this opinion the writer, as far as his knowledge extends, is fully prepared to concur.

Altogether, the interior of the church is very attractive and comfortable, fully justifying, we think, the expressed opinion of an intelligent visitor, that it is one of the prettiest in Windham County. And all this has been done at an expense of less than \$1,500. The work was largely planned by the pastor, and every part of it carefully supervised by him. The church was reoccupied Sunday, Jan. 11, after being closed three months, but was not formally rededicated till Jan. 29. In the afternoon, at 2 o'clock, a reunion love-feast was held, at which interesting reminiscences were given by Revs. J. Q. Adams, L.

The Family.

THE TREE OF LIFE.

In the land of the desert and palm,
Where creation innumerable calm
Wafts the secrets ages unto. . .
When the caravan halts at the even,
'Neath the arch of the star-lit heaven,
This mystical legend is told: . . .
Where the river of Paradise flows,
And the faithful enjoy their repose
With the love of miraculous healing,
The great love of Allah revealing.
The tree of life grows by its side. . . .

Neath its boughs stands the Angel of death,
And the tender leaves chill at his breath;
But each bears, as it falls at his feet,
The name of some mortal, forgiven,
Whose vacant place waits him in heaven,
For the tale of his years is complete.

Then the Death-Angel, silent and strong,
Goth forth from the midst of the throng
Of seraphs who wait round the throne;
By angels unseen without warning,
In deep silence, the fire-god of morning,
He speaks the names of his own. . . .

And when, in that last solemn hour,
Each leaf falls, describes the weal
In the city of darkness and gloom;
When he sets the trall body languish,
As the spirit is racked in its anguish,
And dear ones stand mute in the room,

He lays a green leaf on the breast,
And the agony fades into rest. . . .
And victory follows the strife; . . .
He stilleth the heart that was aching
And weaveth well nigh unto breaking,
And so heals the lefe of life. . . .

The legend is curious and old;
Yet beneath its quaint bough it may hold
A secret of life and of death;
For of all the good gifts it giveth
Who thru' the eternities liveth.
He gives His beloved ones—sleep.

And when I am quiet at night,
My loved ones withdrawn from my sight,
And I, in the dark, wait alone,
In fancy see the leaves falling
And hear the swift-winged angel calling
The name that has long been my own.

And I know when the leaf shall be laid
On my heart, by its touching touch made
Too quiet to turn me again;
It shall be content from my longing,
And rest from life's busy cares through,
And peace from my passion and pain. —A. C. HAMMOND, in *Home Journal*.

THE PROMISE OF THE FATHER.

BY MRS. M. D. WELLCOME.

SECOND PAPER.

Having considered what is meant by the promise of the Father and the endowment of power which accompanied the baptism of the Spirit, we will now consider briefly the command of Jesus to His disciples: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me." He had a little before said unto them, "Go ye into all the world and preach the Gospel." Why, after bidding them go, does He now command them not to depart from the city; why bid them "tarry" and "wait"? It is a lesson that we would all do well to learn, i.e., that God has a time and season for all things, and they who stand and wait, as truly serve as those who go and work, provided such be the will of the Master. Better, far better, would it have been for the cause of Christ, if all of those unanointed ones to whom had been given the commission, "Go preach," had obeyed the after command, "Wait, tarry, depart not, until ye be endowed with power from on high."

Results have shown that too many have entered upon their great work without the one grand essential qualification that was needed to make them effective in winning souls. When the laborers whom God calls into His vineyard shall feel the authoritative prohibition, "Depart not," and the command to "tarry" and "wait for the promise of the Father" is equally obligatory with the *call*, then shall we see ministers go forth from the inner sanctuary with their lips touched with holy fire from God's altar, and with the tongue of fire utter burning words of truth which shall penetrate to the heart and awaken slumbering consciences which shall be voiced with the earnest inquiry as on the day of Pentecost, "Men and brethren, what shall we do to be saved?"

If those disciples who had personally associated with the Master during the years of His ministry, had received lessons of wisdom from His own lips, had beheld the mighty manifestations of His divine power, and had performed many miracles in His name; if they needed first to tarry at Jerusalem until endowed with power from on high before they could be fully qualified for their work, how much more need of those called in these days to preach the gospel of the Son of God, to wait for that holy anointing requisite to a holy and royal priesthood!

After Aaron and his sons were appointed to the priestly office, after they were arrayed in the priestly garments, before they were permitted to minister at the sacred altar, they must be anointed with the holy oil of the sanctuary, and thus were they consecrated and sanctified. How impressively this is stated in Ex. 28: 41. First the garments are described, and then the command to Moses—the antitype of Christ—was to put them upon Aaron and his sons; "and thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." Afterwards we read the command that "the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them." All of his sons who should succeed him in the holy office, must be clothed with his priestly garments, and then be anointed and sanctified to minister in the sanctuary.

Everything in the ceremonial law was typical of things in the gospel age; and have we not here a very striking type of the high priesthood of Christ and the priesthood of His people? By reference to Ex. 40: 12, we find that Aaron and his sons were first to be washed with pure water, then clothed with the "holy garments" and anointed. So in the antitype, Christ, our high priest, before entering upon His ministry, was first washed with water, and when He came up out of the water, He was anointed with the Holy Ghost, and from thence He was the Christ, or

Anointed One (John 1: 41). When in the synagogue at Nazareth, He read from Isaiah 61: 1: "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the poor," etc., and applied the prophecy to Himself. If the Lord Jesus Christ needed to be anointed with the Holy Ghost before entering upon His public ministry, how much more His apostles, how much more His disciples, how much more His people, since His ascension on high! This anointing of the Son of God is referred to elsewhere. Peter, in his prayer, as recorded in Acts 4: 24-30, says that "the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. . . . Thy child Jesus whom thou hast anointed." Again, chapter 10: 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power," etc.

THE LAST CALL.

BY REV. F. A. CRAFTS.

In a series of meetings held in the town of S., a few years since, the truth of God produced deep conviction in many minds. Among the first to respond to the gracious call was Mr. B., who soon entered into the light of God. He was faithful in confessing Christ openly, and in his efforts to lead others to the only refuge of the guilty. The special services had scarcely closed, when a fever laid him on a sick bed, and, after a few days of suffering, during which he was resting in Jesus, he passed on to his glorious home in the "many mansions." He had obeyed the Saviour's voice, but it was his *last call*.

We need no spirit-voice from waveless seas; Christ's person plainly shows what is to be; Accept the record, then—one surely sees That "body" as it was and is to be.

That "body" which He took He gave to death;

He showed "the same alive again," and went to heaven;

"This Jesus comes again," the angel saith, And is "that man" to whom "all power is given."

He speaks from his high-priesthood state,— "I am that man who liveth and was dead;" My word and earth-life fully illustrate Man's future mole of life with Me, "the Head."

"I am the Lamb" and wondrous Person slain, Who with the Father gave to man his breath; "I am the one who died and live again For evermore, and hold the keys of hell and death."

At death saints shall be "spirits of the just," With Me, when they put off mortality; But when I come again in their mortal dust Shall put on glorious immortality."

Man's fixed and chosen nature must remain, And he who made the man from dust at first Will bring him up from dust to life again, Though old "ideatic matter" may be lost.

Philosophy and reason must conform To God's own "purpose," or be proved untrue;

Man's wisdom cannot take His truth by storm; With Him there is "no change" and nothing new.

RESPONSE TO MARK TRAFTON.

BY REV. E. S. STANLEY.

"We know that when He shall appear, we shall be like Him."—1 JOHN 3: 2.

How sad a song, my brother, hast thou sung, Of spirits vainly toiling to explore The misty darkness round the future hung,

Where multitudes have failed, like you, before.

I know my brother dreams of spirit-flight— All see it in his preaching and his verse; So, with the grand velocity of light,

He hopes (?) to sweep around the universe.

And has he really seen a spirit-form?

Retiring, fading, vanishing from sight?

We doubt. 'Twas fancy in his puerile storm;

A soul unseen then took from earth its flight.

And does he hear that precious word, adieu,

Still softly sighing to his yearning soul?

Tis but a pleasing dream, and found untrue,

When silent, actual facts alone control.

Ah! hast thou left the apostle faith

The fathers taught thee in thy youthful days?

Come, listen to what Holy Scripture saith,

Come, walk in light and sing the happier lays.

Now Mark, "It doth not yet appear," to sight,

"What we shall be," but still, we surely know

That when this Jesus shall appear" in light,

"A likeness unto Him" will He bestow.

The tone in which all Scripture prophets sing Declares they knew the mode of life to come;

The man you quote portrays that certain ring,

"We'll be like Him," who was and is to come;

So, now we have the grand, divine ideal,

Not seeing—yet "we know" what is to be,

When Christ, our Life, shall make all new and real;

And thus we walk in light, not mystery.

We need no spirit-voice from waveless seas;

Christ's person plainly shows what is to be;

Accept the record, then—one surely sees

That "body" as it was and is to be.

That "body" which He took He gave to death;

He showed "the same alive again," and went to heaven;

"This Jesus comes again," the angel saith,

And is "that man" to whom "all power is given."

He speaks from his high-priesthood state,— "I am that man who liveth and was dead;" My word and earth-life fully illustrate Man's future mole of life with Me, "the Head."

"I am the Lamb" and wondrous Person slain, Who with the Father gave to man his breath;

"I am the one who died and live again For evermore, and hold the keys of hell and death."

At death saints shall be "spirits of the just," With Me, when they put off mortality;

But when I come again in their mortal dust Shall put on glorious immortality."

Man's fixed and chosen nature must remain,

And he who made the man from dust at first

Will bring him up from dust to life again,

Though old "ideatic matter" may be lost.

Philosophy and reason must conform

To God's own "purpose," or be proved untrue;

Man's wisdom cannot take His truth by storm;

With Him there is "no change" and nothing new.

That "body" which He took He gave to death;

He showed "the same alive again," and went to heaven;

"This Jesus comes again," the angel saith,

And is "that man" to whom "all power is given."

He speaks from his high-priesthood state,— "I am that man who liveth and was dead;" My word and earth-life fully illustrate Man's future mole of life with Me, "the Head."

"I am the Lamb" and wondrous Person slain, Who with the Father gave to man his breath;

"I am the one who died and live again For evermore, and hold the keys of hell and death."

At death saints shall be "spirits of the just," With Me, when they put off mortality;

But when I come again in their mortal dust Shall put on glorious immortality."

Man's fixed and chosen nature must remain,

And he who made the man from dust at first

Will bring him up from dust to life again,

Though old "ideatic matter" may be lost.

Philosophy and reason must conform

To God's own "purpose," or be proved untrue;

Man's wisdom cannot take His truth by storm;

With Him there is "no change" and nothing new.

That "body" which He took He gave to death;

He showed "the same alive again," and went to heaven;

"This Jesus comes again," the angel saith,

And is "that man" to whom "all power is given."

He speaks from his high-priesthood state,— "I am that man who liveth and was dead;" My word and earth-life fully illustrate Man's future mole of life with Me, "the Head."

"I am the Lamb" and wondrous Person slain, Who with the Father gave to man his breath;

"I am the one who died and live again For evermore, and hold the keys of hell and death."

At death saints shall be "spirits of the just," With Me, when they put off mortality;

But when I come again in their mortal dust Shall put on glorious immortality."

Man's fixed and chosen nature must remain,

And he who made the man from dust at first

Will bring him up from dust to life again,

Though old "ideatic matter" may be lost.

Philosophy and reason must conform

To God's own "purpose," or be proved untrue;

Man's wisdom cannot take His truth by storm;

With Him there is "no change" and nothing new.

That "body" which He took He gave to death;

He showed "the same alive again," and went to heaven;

"This Jesus comes again," the angel saith,

And is "that man" to whom "all power is given."

He speaks from his high-priesthood state,— "I am that man who liveth and was dead;" My word and earth-life fully illustrate Man's future mole of life with Me, "the Head."

"I am the Lamb" and wondrous Person slain, Who with the Father gave to man his breath;

"I am the one who died and live again For evermore, and hold the keys of hell and death."

At death saints shall be "spirits of the just," With Me, when they put off mortality;

But when I come again in their mortal dust Shall put on glorious immortality."

Man's fixed and chosen nature must remain,

And he who made the man from dust at first

Will bring him up from dust to life again,

BOSTON Y. M. C. ASSOCIATION.

The Boston Young Men's Christian Association is enjoying unusual prosperity in all departments of its work. The rapid development of nearly every line of work in which it is engaged has indeed exceeded the highest expectations of its friends. Its present membership is 4,004—a gain of 849 since the occupation of the new building. The number of members a year ago, when the annual membership fee was raised from one dollar to two dollars, was 3,641, so there has been a gain of 363 notwithstanding the increase. The gymnasium has a membership of 811.

Eight hundred and fifty-four tickets for the eighteen fall classes were taken out by young men, and up to the present time there have been 149 tickets taken out for the six spring classes. The list of studies offered by these classes is as follows: Book-keeping, commercial arithmetic, elocution, English literature, English (for Germans), French, free-hand drawing, German, Hebrew, male chorus music, orchestral music, mechanical drawing, New Testament Greek, penmanship, physiology, Spanish, short hand and vocal music.

It is estimated that the average daily attendance by young men upon the various departments of the Association is nearly 1,300. Among the special features of work is the German Branch, which has a membership of 90, under the particular direction of its general secretary, Mr. Rudolph Kiser. They conduct religious service every Sunday afternoon at three o'clock, a literary class on Tuesday evening, Bible class on Thursday evening, and a class for teaching English to Germans on Friday evening. They have concerts and lectures. All these are conducted in the German language. They pay especial attention to German young men who are constantly landing in this city without work and without acquaintances.

The Boys' Branch holds weekly meetings on Wednesday evenings, with an average attendance of about forty boys. Instruction is given them in the elementary branches. Concerts and lectures are frequently given. A boys' prayer-meeting is held on Sunday evening, with an average attendance of twenty-five. Over 700 boys have, with the consent of their parents, signed the pledge against tobacco, profanity, and intoxicating drinks.

The Tremont Row Branch, the new enterprise of the Association, was contemplated in connection with the purchase of the site where the new Association building now stands. The labor of reorganizing the work of the Association at its new building has delayed the establishing of this branch until now. The location of the new branch is at No. 10 Tremont Row. A pleasant reading-room has been fitted up. The morning prayer-meeting for young men is held from 8:30 to 9, and has an average attendance of 50. The employment bureau is held from 9 to 11, with an average attendance of 75. The noon prayer-meeting is held from twelve to one, attendance varying from 50 to 120, almost exclusively men. Evening classes and other meetings are about to be established.

Religious services at the main building, in addition to those already mentioned, consist of a Bible class on Sunday at 9:15 A. M., a service of song at 4:30 P. M., a young men's prayer-meeting at 9 P. M., evening prayers daily at 9:45 P. M.

It would be difficult to summarize in statistics the endless variety of requests for service or information constantly received by telegraph, mail or personal application. There is an unceasing stream of inquiries after lost sons and daughters, and concerning young men whose addresses are known, but who have commenced to go the downward path. A single letter of this kind often requires long-continued effort on the part of officers or members of the Association. The story of such efforts, if related, would equal in pathos most of those which find their way into the daily press.

The following incident, recently published in a Chicago paper, gives the reader a vivid and truthful conception of the fierce conflict of evil and good in great cities, and of the value of aggressive Christian work:

"Twenty-two years ago a boy went from a northern Vermont town to Boston to work his way in the world. After a time he found himself alone, a pauper in a large machine shop. One evening he wandered into the Y. M. C. A. reading-room, was welcomed, came again and again. He was a leading man in the town, has invented many useful and valuable machines, and continues his present position to influences that were thrown around him at the Y. M. C. A. The following figure tell the story of himself and twenty-two fellow apprentices: Four went to State Prison or from five to twenty-five, died from delirium tremens, one is keeping a low place in Boston, and but three of the remaining twenty have made a success in life. The several influences which kept these three in the path of right were, for the first his natural ambition; the second, home instruction and care; the third, the Y. M. C. A."

HOW TO REACH THE MASSES.

BY REV. J. E. MISLEY.

How to reach the masses is an important question. We may consider another question first—not how to reach them. The way not to reach the masses is to depend on the pastors of churches to do it. Pastors have their hands full in their own congregations, and can do but little outside. Other agencies must do this work. A large part of it must be done in church missions. If all Protestant churches would do as a Presbyterian Church in New York was doing twenty years ago, the masses would be reached and saved to a large extent.

That church was of medium size, having a membership of about 600. They paid their pastor \$5,000 salary, and supported a mission in a building larger than the church. The mission Sunday-school was one of the largest in the city, and they paid the missions of

\$1,500 a year. It is true that but few churches could do so much, but all could do something. Every church ought to have a mission as an outpost and feeder. If that were so, that great question, how to reach the masses, would not be so often discussed in preachers' meetings and religious papers.

It must be confessed that our church is not doing as much of this work as some other denominations. In Boston twenty years ago the M. E. Church had not one missionary in the field, and the Congregationalists had twenty.

Another agency to reach the masses was practiced in New York forty years ago. The pastors in each ward organized, divided the ward into sections, and appointed two women in each to visit every family. Surely, that was reaching the masses. I think the most efficient agency in this work now is the Salvation Army. They reach and save the lowest of the masses.

The Methodists in England and America have done more of this work than any others. Wesley's work was wholly among the masses. So was that of our preachers the last quarter of the last century and the first of the present. Then the masses came to us. Now we have to go to them. Then we had large congregations, mostly unconverted; now small congregations and very few unconverted.

OHIO WESLEYAN UNIVERSITY.

The venerable editor of the *Methodist Review*, Dr. Daniel Curry, has just delivered a course of five lectures before the faculty and students of our University, it being the first course on the recently established lectureship of "Experimental and Practical Religion." His general theme was, "The Importance of Religion in the Work of Education."

The lectures, as might be expected from the established reputation of their author, gave evidence of profound thought, and were eminently timely.

The day of prayer for colleges was, as we, a day of merciful visitation. Services were held in the University chapel forenoon and afternoon, and in the evening at Monnett Hall. Over these the president of the University presided, and, as usual in such exercises, he showed himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Other members of the faculty, and several of the students, took part in the exercises. But, above all, the Holy Spirit was present, working mightily in the hearts of believers and in awakening the unconverted. Of the latter some twenty or more rose for prayer. At the evening service several were converted. The day following (yesterday) some four hundred students were present at a prayer-meeting in the chapel. Eighteen rose for prayers. The meeting in the evening was a season of great spiritual power. Several at this meeting professed conversion. We are looking for still greater things. Our God is a God of salvation, and He still blesses special revival efforts. Let the church continue to pray for her schools, and let all, in the diligent use of means—prayer and work—look for "times of refreshing from the presence of the Lord." He waits to be gracious. Earnest work and believing prayer insure the blessing.

FREDERICK MERRICK.

Jan. 31.

A SPECIAL PLEA.

Within a few days I shall have sent out, since the current school year began, over \$15,000 for loans to students in the different literary and theological institutions of the Methodist Episcopal Church.

The largest sum loaned to any individual is \$100; many receive only \$50, and some only \$25, or less. These loans have gone to aid and encourage about 350 young men and women, all of whom are members of our church, having been trained in our Sunday-schools, and recommended in the highest terms, and in the highest term, as fitting for a thorough education to qualify them for Christian usefulness. Most of them are already consecrated to the work of the ministry or of missions. A few expect to devote their lives to teaching. In nearly every case, without the aid rendered by the Board of Education, they either could not have entered the schools, or could not continue in them through the year. As strongly put by one of our college presidents, these small loans, superadded to their own efforts, settle the question of "education or no education."

In spending the amount named for the object stated, the Board of Education has gone to the very extent of its prerogatives, being as yet required by its charter to fund all collections received from the churches and Sunday-schools, and use the interest only. A single letter of 1885 and subsequent years for the purpose named.

I am authorized by the Board to increase the amount of money already loaned by all that can be secured from the repayment of loans heretofore made from special donations for this particular object. I therefore earnestly plead for funds from both these sources in behalf of poor students in the literary and theological schools, in addition to urgent applications for this sum for the support of our schools in this country. I have on file even more urgent ones from our missionary training schools in Norway and Sweden, and am expecting similar ones from Mexico, Japan, and India, every one of which will have to be postponed unless special aid shall be sent me with which to meet this pressing emergency.

My estimate now is that if from \$100 to \$5,000 additional help shall come in the ways proposed, we can go through the year as originally hoped, adding to an appreciable extent every worthy student in our schools who is in real want of assistance. This adds greatly to the amount of money available for the work of the church.

general and liberal collections in the month of June all may then be provided for.

D. P. KIRKMAN,
Corresponding Secretary.
805 Broadway, New York.

Obituaries.

Mrs. CATHERINE SANDERSON, wife of Rev. Aaron Sanderson, of the Maine Conference, died in Monmouth, Me., Oct. 25, 1884.

She was the daughter of Zephaniah and Amy Howard, born in Bridgewater, Mass., June 13, 1806, awakened under the preaching of Rev. Henry True, soundly converted to God, and joined the Methodist Church, January, 1823. The account of her conversion is given in the following extract from her diary: "In December, 1823, I was awakened under the labors of Rev. Henry True, of the Maine Conference, and the following day her remains were interred in Ivy Hill Cemetery, Philadelphia, near where the ashes of her parents lie, to await the resurrection of the just."

she departed, she joined with holy fervor in the beautiful hymn: "Just as I am without one plea."

Appropriate funeral services were held at the now desolate home of the family, Dec. 23, conducted by the writer and participated in by the Revs. W. L. S. Murray, C. F. Shepard, J. F. Williamson, John Wilson, and Rev. E. K. Miller of the Protestant Episcopal Church; and the following day her remains were interred in Ivy Hill Cemetery, Philadelphia, near where the ashes of her parents lie, to await the resurrection of the just.

R. W. TOWN.

God has ordered another translation among us. Suddenly, Christmas eve, SARAH REDMAN, formerly of Brooksville, Maine, was called to glory.

She left behind her the record of seventy-four years of consecrated life. Though actively in the best of her years connected with the Baptist Church, she has always been a warm sympathizer with Methodism in Clintonville.

As her last days were spent in our church, I ask, at the request of her relatives, that our New England paper pay her tribute.

I only knew her in the relation of a pastor, but the impressions made in an occasional pastoral visit were extraordinary. She greeted her pastor at the threshold as if she understood the true significance of pastoral work. With the fervor of genuine piety she would express her consciousness of revealed truths. I speak with due reverence for the Christian love and power of modern days when I say she was an old-fashioned disciple.

She was a devoted mother. The best indication of her true mother-love is found in the tenderness and love which her children manifested toward her. In her home she was more than a domestic, but an educator of her sons and daughters in the way of holiness. The home had a deper need than to make temporal provision for its inmates, but she made it a sanctuary, the outer porch of the church, the vestibule of heaven, in which she trained her children for God and led them to a knowledge of salvation. Is not the memory of such a mother precious?

I do not think she enjoyed ordinary experiences. After a season of prayer her face would gladden as if it had caught the reflection of the living God. God did not test her patience or in one moment said, "Sarah Redman, come home!" I have thought since she went, Christmas Eve, that, possibly, the angels which sang over Jesus in the manger, "Glor! in the highest," carried her to the grandest pinnacle in the universe of God—grandest fellowship with our enthroned Master.

She never seemed so dear and sweet to friends on earth as now. No, earth is not a loser by such translation, for death breaks the alabaster-box, and then how sweet the perfume!

G. ALCOTT PHINNEY.

Died, in Waukegan, Conn., at the residence of his son, Joseph Dawson, Nov. 17, 1884, JOHN DAWSON, aged 70 years.

Bro. Dawson was converted in Putnam, Conn., in the year 1865, and united with the Baptist Church in that place. Moving to Plainfield in 1876, he identified himself with the M. E. Church in Moosup, under the pastorate of the late Rev. W. W. Ellis. Bro. Dawson was a quiet, unostentatious, but worthy member of the church, always in his place when he could be, and ready to do his duty.

For a number of years he had been a great sufferer—rheumatism and brain disease had claimed him for their victim—and an added care to hands already full; but love is equal to every emergency, and it never was more so than in the present case. Although his sun went down in a cloud, yet his end, without doubt, was peace.

R. D. DYSON.

Died, in Waukegan, Conn., at the residence of his son, Joseph Dawson, Nov. 17, 1884, JOHN DAWSON, aged 70 years.

Father Mallett, as he was called, was converted when a youth of eighteen years, while working in a factory in Sterling. He immediately united with the class, and in due time was received into full connection in the church. He had an old-fashioned Methodist converser on, clear and positive; he could tell the time and the pace. Visiting the locality a few years ago with a number of relatives, he went to the spot, and putting his foot down with considerable force, he said, "Here is where the Lord converted my soul." In all his relations to the community and the church, he was eminently faithful. He was a neighborly man, a public spirited citizen, a faithful friend, a living embodiment of the golden rule, a true Christian. Mankind arose to call him father. He died suddenly, not suddenly occurring, but filled, almost every vital position within his gift to the church. During his latter years God had blessed him with a greater abundance of earthly means, and he had used them as a faithful steward.

Always ready to proclaim his faith in a gospel message, he abominated infidelity, the church turned to him almost instinctively in every emergency, and he never disappointed their confidence. Take him all in all, he was a man of sterling worth and nobility of character. His death is a great loss to us, but he is the rarer. During his last illness his suffering was intense, but he was wonderfully sustained.

R. D. DYSON.

Mrs. ANNA M. THOMAS, wife of Rev. T. Snowden Thomas, editor of the *Pennsylvanian Methodist*, and daughter of the late Joseph Miller of Philadelphia, fell asleep on Sunday evening, Dec. 21, 1884, at her residence at Green Hill, near North East, Md., after an illness of three weeks and much suffering, which she bore with submission and Christian resignation.

When on the Friday previous the three physicians in attendance, two of whom had been summoned from Baltimore by the family physician, announced to her that her case was beyond the reach of human means or skill, she received the intelligence with the most perfect composure, and conversed about it, and arranged for leaving her family and for her funeral, with as much tranquillity as she would receive the news of the visit of a welcome friend and provide for his entertainment. With all the endearing ties of family, and the attractions of happily-circumstanced affection, she expressed herself as being as perfectly willing and ready to depart with Christ as to remain with her loved ones. All this will appear the more remarkable when it is stated that Sister Thomas' pietry was of that rare kind that only at rare intervals expressed itself in verbal profession.

Mrs. Thomas was the subject of careful religious training in her youth, but made no profession of religion until after her marriage. As a wife this Christian lady was fully devoted to the comfort of her companion. She was a self-sacrificing and loving mother, always anxious for the culture and religious welfare of her children. She was a true and courageous friend, counting it no self-sacrifice to spend her time and means and strength to minister to the comfort and enjoyment of the numerous guests that found in her home a happy retreat. She was pre-eminently "given to hospitality," as many a Methodist itinerant can testify. Her dying counsels to her weeping family were touchingly beautiful and appropriate. Having caught her children to pray in their infancy bending at her knee, among her last counsels was, "O be good! Keep on praying."

Some grocers are so short-sighted as to decline to keep the "Ivy Soap," claiming it does not profit as much profit as inferior qualities do, so if your regular grocer refuses to get it for you, there are undoubtedly others who recognize the fact that the increased volume of business done by reason of keeping the best articles more than compensates for the smaller profit, and will take pleasure in getting it for you.

In addition to her bereaved husband, our departed sister leaves one son and six daughters to mourn their loss. While earth and this dear and loving household are poor, heaven is richer and nearer. When, near the close, her husband quoted God's promise, "My grace shall be sufficient," she exclaimed, "Oh, yes, sufficient—sufficient!" Several times she quoted the beautiful words, "There shall be no night there;" and, while about to leave her earthly home so full of light and joy, exclaimed with glad emphasis—"A home! A home! A home in heaven!" Though seldom singing while in health, a few hours before

she departed, she joined with holy fervor in the beautiful hymn: "Just as I am without one plea."

Appropriate funeral services were held at the now desolate home of the family, Dec. 23, conducted by the writer and participated in by the Revs. W. L. S. Murray, C. F. Shepard, J. F. Williamson, John Wilson, and Rev. E. K. Miller of the Protestant Episcopal Church; and the following day her remains were interred in Ivy Hill Cemetery, Philadelphia, near where the ashes of her parents lie, to await the resurrection of the just.

R. W. TOWN.

A SCIENTIFIC FACT.

"Royal" the only Baking Powder free from Lime and Absolutely Pure.

Lime is the serious defect found in most of the cream of tartar baking powders. As a matter of fact, chemical analysis has found it in all such powders except the "Royal."

Its presence is caused by the use of adulterated cream of tartar in the effort to reduce their cost of production.

Lime adds to the weight, while it detracts from the strength of the baking powder. It also renders the food less wholesome, giving rise to dyspepsia and kindred ailments. Baking powders containing lime produce less leavening gas, and therefore in use are more expensive than first-class, pure article.

Lime adds to the weight, while it detracts from the strength of the baking powder. It also renders the food less wholesome, giving rise to dyspepsia and kindred ailments. Baking powders containing lime produce less leavening gas, and therefore in use are more expensive than a first-class, pure article.

The Royal Baking Powder is made from cream of tartar that is first specially refined and made chemically pure. No tartrate of lime or other impurity can find its way into the "Royal," and to this fact its great superiority in strength, wholesomeness, and keeping quality is due.

All this adds greatly to the cost of manufacturing the Royal Baking Powder, but as all its ingredients are selected and prepared with the same precise care and regardless of labor or expense, an article is produced that is free from every extraneous substance—"absolutely pure." Nor does it contain any ingredients except those necessary to make a pure, wholesome, and perfect baking powder.

Professor McMurtie, late chemist in chief to the U. S. Department of Agriculture, after analyzing the various baking powders of the market, testifies to the absolute purity of that used in the Royal Baking Powder as follows:

"I have examined the cream of tartar manufactured by the New York Tartar Company and used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form.

W. M. MCMURTRIE, E. M., Ph.D.,
"Chemist in Chief, U. S. Dep't of Agriculture."

BROWN'S IRON PHARMACEUTICAL COMPANY.

BITTERS THE BEST TONIC.

This medicine, combining iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impaired Blood, Malaria, Chills and Fevers.

It is a powerful remedy for Diseases of the Kidneys and Liver. It cures Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache or produce constipation.—Dr. Brown's Iron Bitters, the best medicine for diseases of the liver, stimulates the appetite, aids the assimilation of food, relieves Headache and Frightening, and strengthens the Intestinal Fibers.

For Intermittent Fevers

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 3.

Opening, yesterday, of the Boston Monday Lectureship, by Joseph Cook.

O'Donovan Rossa, the dynamiter, shot by a woman, on the street, in New York. His wound not serious. Refusal of the arrested woman to explain her act.

Death of Baron Thomas O'Hagan, a prominent Catholic Irishman.

Continuation of the revolution in the republic of Bolivia.

Inundation, to a depth of eight feet, of the Stanton coal mine, at Wilkesbarre, Pa.

Wednesday, February 4.

Three persons killed, and 131 more or less seriously burned, by an explosion of gas in a coal mine near Savannah, Indian Territory.

Dedication, yesterday, with imposing ceremonies, of the Jewish Temple Adath Israel, at the corner of Columbus Avenue and Northampton Street, this city.

Arrangements made by the Post Office Department for the carrying of the mails six times a week to Nantasket and Hull by the Nantasket Beach Railroad.

Arraignment of Mrs. Dudley in the police court in New York, for murderously assaulting O'Donovan Rossa.

Sieure of both banks of the Congo River by Portugal.

Recovery of the bodies of the two polytechnic students, Messrs. Garrison, of Boston, and Binney of St. Helen's, Isle of Wright, recently drowned while skating on Lake Greifensee, Zurich.

Congress.—In the Senate yesterday a bill was favorably reported providing permanent reservations for Indians in Northern Montana. The House interstate commerce bill was discussed at length, and was finally amended by substituting for it the senate or commission bill. The House passed a bill to regulate the forms of bills of lading and the duties and liabilities of ship-owners and others.

Thursday, February 5.

Further explorations of the Putnam River in Alaska, to be made by Lieut. Stoney.

Dr. Samuel J. Allen, Jr., sentenced in the supreme court to five years' imprisonment at hard labor in the State Prison for manslaughter, in causing the death of Dell Hensel.

The Major & Knapp Lithographic Manufacturing and Engraving Company's establishment, New York city, damaged to the extent of \$275,000 by fire.

A passenger train on the Colorado Central Railroad, near Georgetown, Col., blown from the track by a high wind and ditched. Eighteen persons injured, some seriously.

O'Donovan Rossa rapidly recovering.

Large fire in New York city, breaking out in the wine vaults of Steinhards Bros., Wooster Street, and destroying the six-story iron building and several adjoining ones. Property loss will exceed \$1,000,000.

Gen. Wolsey's price of £100 for making the quickest passage from Harris to Debele gained by the first battalion of the Royal Irish Regiment.

Embarkation for home from Alexandria of the Canadian boatmen, whose term of service on the Nile has expired.

Congress.—The Senate yesterday decided that the credentials of Senator-elect Evans of New York were defective, not having been signed by the State executive or counter-signed by the Secretary of State, as required by law. The substitute interstate commerce bill, amended in many particulars, was passed. The House, after spending a couple of hours in fruitless attempts to consider various bills under the new morning hour rule, proceeded with the consideration of the river and harbor bill in committee of the whole. A special session was held in the evening, but no quorum being present, further progress on the bill could not be had.

Friday, February 6.

Khartoum captured by the Arabs. Col. Wilson compelled to retreat. Fears that Gen. Gordon has been killed.

Celebration of the 48th birthday of Mr. D. L. Moody, the evangelist, and the 80th birthday of his mother, at the homestead in Northfield, Mass.

Congress.—A resolution was adopted in the Senate yesterday, asking the Secretary of the Interior for information regarding the relations of the government to the Union Pacific Railroad Company, and the amount due the government from the same. The bill providing for the redemption of the dollar and suspension of the standard dollar was further considered. A resolution was adopted in the House, calling on Secretary Frelinghuysen for all the information in his possession regarding the participation of the United States in the Congo conference. The river and harbor bill was considered, and the legislative, executive and judicial appropriation bill reported.

Saturday, February 7.

Grave fears entertained for the safety of the steamship "Alaska" of the Guion line, which sailed from Queenstown for New York on the 25th ult.

Strike of five hundred employees of the Lowell Manufacturing Company against a reduction of wages.

Extra precautions taken by the London officials for the protection of public buildings from the dynamiters.

Verdict of wilful murder rendered by the coroner's jury at Plymouth, Eng., against three of the crew of the British bark "Wellington," for killing Captain Armstrong.

Congress.—The Senate spent two hours yesterday on a question of amending the rules so that amendments germane and relative to the subject matter of appropriation bills may be made thereto. The bill to regulate the fees of pension agents and diplomatic appropria-tion bill was also passed. The entire day session of the House was occupied in discussing the river and harbor bill, and at the evening session 26 pension bills were passed.

Monday, February 9.

Arrival in New York harbor of the overture steamer "Alaska."

destructive fire in Stafford, Conn., causing a property loss of \$60,000.

Disastrous cruise of the schooner "G. P. Whitman," off the Grand Banks.

Contradictory reports concerning the fate of Gen. Gordon. Italy to co-operate with Great Britain. An aggressive campaign to begin at once.

An English colony at Quittah attacked by the Ahwooma tribe of natives of the gold coast, in Dahomey. About three hundred natives and three white men killed.

(Continued from page 5.)

used in the effective relation until 1870, when he superannuated, and took up his residence at West Unity. He was married in 1834 to Penelope C. Field, who died in 1883. One son and a daughter remain.

The papers announce the death of Rev. Amos Kidder, one of the fathers of the Conference. He was stricken with paralysis, and for some time previous to his death was unconscious. Thus the ranks are thinning fast, and the old men will soon be gone.

It will be an unusual thing for many of us to have the Conference open on Thursday instead of Wednesday; but thus it will be this year, by the decree of the Bishops.

Rev. J. W. Hamilton, of the People's Church, recently gave his lecture on "Fits and Misfits," at the Main St. Church, Great Falls. A good audience was present, and the lecture was very interesting.

Rev. J. W. Adams was surprised, a few evenings since, by about seventy of his parishioners, who, unheralded, took possession of the parsonage. Two or three hours were very agreeably spent in song and social intercourse. Just before they dispersed, the party was called to order, and H. Scammon, esq., addressed Bro. Adams and wife, asking the time to accept a well-filled purse. Bro. Adams made a very grateful response. Usually those who break and enter under cover of night come empty-handed, and carry much spoil away. In this instance \$30 was left behind.

Mrs. N. P. Marston, of Greenland, sister of Rev. G. J. Judkins, one of the most energetic and efficient church workers, and for many years the very popular Sunday-school superintendent at Greenland, has been for some time singing at one service for the Congregationalists of North Hampton. Though it is not their custom to give presents at the holiday season, they departed so far this winter as to present to Mrs. Marston a very handsome mantel clock. It is an ornament that will speak its own worth every half hour of the day.

Waterbury has just put in a new library book-case, and has put into it some \$110 worth of books. They have not had a library for several years. A good revival interest is apparent there, also. Several young persons have given their hearts to the Saviour. Some members of the Y. M. C. A. from St. Johnsbury rendered the pastor efficient service over two Sundays. Bro. D. E. Miller gave an interesting address at Stow, last Sunday evening, at a centennial meeting, on the "Essex Circuit."

Woodstock has put a new slate roof on its church at an expense of \$200. Bro. A. H. Webb is the successful pastor.

Bro. A. L. Cooper, presiding elder of Springfield district, was kept from one appointment by illness, but is well again and at his work as usual.

H. A. S.

PORTRAITS OF PHILIP EMBURY AND WIFE.

As there seems to be considerable interest, during the centennial year, in the early establishment of Methodism in America, perhaps it would be of interest to the readers of the HERALD to know that the original painted portraits of Philip Embury and wife are still in existence. I have in my possession these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter. These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

BRO. A. L. COOPER, presiding elder of Springfield district, was kept from one appointment by illness, but is well again and at his work as usual.

H. A. S.

PROTECT THE HOME.

As there seems to be considerable interest, during the centennial year, in the early establishment of Methodism in America, perhaps it would be of interest to the readers of the HERALD to know that the original painted portraits of Philip Embury and wife are still in existence. I have in my possession these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uml, painter.

</